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A GRAMMAR

OF THE

SAMARITAN LANGUAGE,

WITH

EXTRACTS AND VOCABULARY.

BY

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LONDON:

SAMUEL BAGSTER AND SONS;

WAREHOUSE FOR BIBLES, NEW TESTAMENTS, PRAYER BOOKS, CHURCH SERVICES,
LEXICONS, GRAMMARS, CONCORDANCES, PSALTERS, AND BIBLICAL WORKS,
IN ANCIENT AND MODERN LANGUAGES;

15, PATERNOSTER ROW.

PREFACE.

In offering to the public a work of so *novel* a character as the present, the author has seized the opportunity of stating the grounds on which it was undertaken.

The importance of the study of the Biblical languages has never been questioned, excepting by those men who are ignorant of them, and are disposed to condemn *in toto* the utility of that which they have not the means or opportunity to acquire. On the other hand, those illustrious scholars, whose definition of the utilitarian *cui bono* is directly opposed to the former, have not only inculcated the momentous importance of linguistic study by *precept*, but have led the van thereof conspicuously by *example.*

To recount the imperishable names of those who, from the earliest ages of Christianity, have patronised or pursued this study, is unnecessary in this place; their opinions of its importance may be summed up in the words of the learned Dr. Jahn: "occurrit et illud, quod est totius theologiæ fundamentum, neque tamen *sine subtili et intimâ linguarum Biblicarum cognitione* satis firmari potest, γνησιότης, inquam,

sacrorum librorum, *quâ labefactatâ*, ruit authoritas horum documentorum, et theologiæ ædificium evertitur." And again, "librorum γνησιότητα et verum sensum, *absque subtili et intimâ linguarum scientiâ*, comprobare nemo potest."

The phrase "Biblical Languages," although capable of extension to all those versions of the Sacred Scriptures which have been made during the last century into almost every important language and dialect, is usually confined to the following: viz. Hebrew, Chaldee, Syriac, Arabic, Samaritan, Ethiopic, Amharic, and Coptic; to which, of course, the Greek and Latin may be added.

The first four of the languages just enumerated have received especial attention at the hands of scholars; while the four latter have been wholly neglected or forgotten. In fact, during the last few years, so little attention and study have they attracted, that, at the present time, it is impossible to acquire even the rudiments of them, except through the medium of the Latin tongue. Why they have been allowed to fall into such disrepute, it is not worth while to inquire, but we have only to do with the fact that such is the case, and, if possible, to remedy it.

The present work is a Grammar of the Samaritan Language; it is strictly *Rudimentary*, and is intended as a precursor to a more critical and philological view of the tongue. The main object of the author has been to deal with the ordinary facts of Etymology and Syntax, and to produce such a work (to use an illustrious scholar's words), "non ut in ipso hæreat juventus, sed ut per eum transeat,

per eum excolatur, et ad altiora præparetur." How far he has succeeded in his endeavours will be for the discerning public to determine, to whose favour he would commend his present attempt.

The author has consulted nearly the whole of the extant writers on the subject,—as Cellarius, Morinus, Castellus, Leusdenius, and others. To the first he is *especially* indebted in the Etymological part of the work; whose facts, notwithstanding they are undigested, and expressed in questionable Latinity, are undoubtedly invaluable.

The Syntax is, however, wholly original; and the author has especially aimed at giving the ordinary rules, to the exclusion of all which might seem hypercritical to the young scholar.

The Work is preceded by a brief dissertation upon the Samaritans, their language and literature, which the author hopes will not be unacceptable to the reader, and is concluded by an extract, from Walton's Polyglot, of three chapters of the Samaritan version of the Pentateuch, with exegetical remarks upon the text, together with a short Lexicon, carefully compiled by actual reading and observation. The student will do well, after he has mastered the Grammar, to construe, by the aid of the Lexicon, and parse the whole of the extracts, in doing which he will find his labours considerably diminished by observing the analogy which the Samaritan bears to the Syriac and Chaldee.

Before concluding, it is scarcely necessary to dwell upon

the extent to which the Samaritan text as edited in the books is vitiated; and no doubt many of the anomalies, which have come to be considered *grammatical* peculiarities, are to be referred to this cause. The fact is simply mentioned here, to show that the reader must bear with some things, which in the *present* state of the text are unavoidable.

The author hopes to have an opportunity of editing a critical and philological Grammar, which, with a Lexicon and a revised text of the Samaritan Pentateuch, would form a somewhat complete library of Samaritan literature.

LONDON:
1858.

INTRODUCTION.

BEFORE entering upon the Grammar, a brief account of the Samaritans, their language and literature, may not be unacceptable to the generality of our readers.

It appears that the ten tribes of Israel who had revolted from Solomon's son, elected Jeroboam as their king, who fixed his capital at Shechem, in mount Ephraim.

The Israelitish king, in order to prevent his people from going to Jerusalem, set up two golden calves, one in Dan, and the other in Bethel, to which they might offer the usual sacrifices.

We pass over the remaining acts of Jeroboam and his successors, until we come to Omri, the sixth king of Israel, who began his reign, A.M. 3079. He it was who purchased the hill of Samaria from Shemer, and built on it a city called by the same name, from which the gentile noun, *Samaritans*, is derived.

The city Samaria was besieged during Ahab's reign, by the Syrian king, Ben-hadad, but without success: in the reign of Hoshea, however, Shalmaneser, king of Assyria, attacked it, and after three years' siege succeeded in taking it, and carrying away the Israelites captive into Assyria.

The territories of the banished Jews were occupied by a mixed people, brought from different parts of the Assyrian empire,—from Babylon, Cuthah, Ava, Hamath, and Se-

pharvaim. It is to these colonists that the name *Samaritans* is specially, though not exclusively, applicable. According to Josephus, they were called כותיים *Cuthæi*, as the following extract will show (B. ix. c. 14):—*οἱ δὲ μετοικισθέντες εἰς τὴν Σαμάρειαν Χυθαῖοι—ταύτῃ γὰρ ἐχρῶντο μέχρι δεῦρο τῇ προσηγορίᾳ, διὰ τὸ ἐκ τῆς Χουθᾶς καλουμένης χώρας μεταχθῆναι, αὕτη δ' ἐστὶν ἐν τῇ Περσίδι καὶ ποταμὸς τοῦτ' ἔχων ὄνομα*, etc.

It appears, moreover, that these colonists were infested with lions, on account of their idolatry; and believing the cause of this visitation to be their ignorance of the worship due to the "God of the land," they resolved to request Shalmaneser to send them a priest or priests of the captive people, who might teach them "the manner of the God of the land." This request was complied with,—a priest was sent. But it does not appear that the instruction he imparted had the effect of totally eradicating idolatry from among them; for we read, that "they feared the Lord, but served their graven images." How long this semi-idolatry continued it is impossible to say: it would appear, however, that on the return from the Babylonish captivity it had ceased; for they not only made an application to Judah and Benjamin to be allowed to participate in rebuilding the temple, for which the latter had obtained a decree, but added, as if reprobating their former wickedness, "we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon, king of Assur, which brought us up here." This proposal was refused by Ezra and Nehemiah, and the other Jews; who were not only empowered by the decree of Cyrus to rebuild their temple, but also to fortify their city. This refusal on the part of the Jews, gave rise to that im-

placable and deadly hatred which ever after existed between themselves and the Samaritans.

The latter, by their calumnies and intrigues at the court of Persia, at length forced the Jews to desist from their work. We are told that they "hired counsellors against them;" and to judge from the proceedings recorded in Ezra, c. iv., there can be no doubt that the Samaritans were actuated by the most fiendish spleen. They are even said to have gone so far as to attempt to hinder the rebuilding by force, but without success, for the temple was completed.

The Jews never forgave the Samaritans: and as an instance of the contempt and abhorrence in which they held the latter, we may mention the saying, "he who eateth bread of a Cuthæan shall be as one who eateth pork." The Jews even refused to write a copy of the law on a Samaritan parchment.

What their feelings were, therefore, when it was resolved to build a rival temple to their own, may be more easily imagined than described.

Manasses, brother of the high-priest, and son-in-law of Sanballat, the governor of Samaria, was ordered, in common with the other Jews, to give up his "strange wife." He refused, and was consequently compelled to fly for protection to his father-in-law.

On the representation of Sanballat, that the building of a temple in opposition to that of the Jews would tend to weaken the latter,—whom he represented as a nation ever disaffected, and always ready for revolution,—a temple was built by the Samaritans on mount Gerizim, of which Manasses was made high priest.

Shortly after the building of this temple, the Samaritans

revolted from Alexander, who expelled them, and put Macedonians in their place, and gave the province to the Jews. After Alexander's death, Ptolemy Lagus subdued both Judæa and Samaria, and carried away numbers of Jews and Samaritans to Egypt. Samaria afterwards fell into the hands of John Hyrcanus the Jewish chief priest; and soon after him into the hands of the Romans, during whose rule Herod Antipater rebuilt the temple and city with great magnificence, to which he gave the name Sebaste, or Augusta. At the present time, few of this once powerful people exist. Scaliger, who was desirous of being informed of their customs, wrote two letters, one to the Samaritans of Egypt, and the other to the chief priest, who resides at Neapolis, in Syria. Their answers are now in existence, and are well worthy of perusal.

We shall close the preceding brief sketch of the Samaritans, with a short account of their language and Pentateuch; and especially of what is called the Samaritan Version. But as our remarks have been, and must be brief, we may refer those who wish for complete information on the subject, to the Proleg. of Walton's Polyglot, Gesenius "de origine et indole Samaritani Pentateuchi," Cellarius, Schwarzius, Scaliger, Hottinger, and others.

The Samaritan is chiefly a compound of the Hebrew, Chaldee, and Syriac. Among the words derived from these sources, are to be recognised a great number of Cuthæan words, imported, doubtlessly, by the new colonists.

Some of the words borrowed from the former languages have undergone various transformations, as will be seen hereafter, while others have remained entire and unchanged.

The *sympathies* of the language are decidedly Syro-

Chaldaic, as the reader will observe in the sequel. This is probably to be attributed to the fact, that while the Samaritans sought to fashion their own tongue after the manner of that of the Syrians, who were situated in Decapolis, north of Samaria; they scrupulously eschewed every thing which savoured of their southern neighbours, against whom they appear to have entertained the most implacable hatred.

There does not appear to be any substantial ground for the affirmation of Cellarius, that the Samaritan dialect was ruder and less polished than those of its neighbours. Generally speaking, it is far more simple in its syntax than the Hebrew, and free from those technical constructions with particles, which are especially found in the latter. It does not, however, appear to convey ideas more imperfectly than the Hebrew; on the contrary, there are cases in which its simple diction seems paramount to that of the latter; and to judge of a tongue by the utilitarian principle, that it was made for man, so far the Samaritan successfully attains the end for which language was in part designed. There is one peculiarity in the Samaritan, which especially arrests our attention; and that is, the promiscuous interchange of the so called *guttural* letters: but whether this is an argument against the *ἀκριβεία* of the language, it is not our intention to determine.

It has been previously stated, that besides a large number of words borrowed from the three principal dialects of the Shemitic family, the Samaritan language is found to contain words foreign to all three of them. The historical fact, that the Cuthæi held possession of the Samaritan territories after the Babylonish captivity, or else that the Jews, on their return from Assyria, imported a number of exotic words previously unknown to their own and the cognate dialects,

is not only sufficient to account for the presence of such words, but also gives a clue to fixing the date when the Samaritan dialect was formed. This appears to have been about the seventh century before Christ. Previous to the captivity, there is every reason to believe that the Alphabet now called the Samaritan, was also employed by the Jews in transcribing those copies of the law which were disseminated throughout the tribes of Israel. The Pentateuch, known as the Hebræo-Samaritan, appears to support this supposition; for although written in Samaritan characters, the difference between it and the authorised Hebrew Pentateuch is so small, that there can be no difficulty in pronouncing the former to be a copy of the latter, or rather the latter a copy of the former; for, notwithstanding the ingenuity of Kopp, it is highly probable that on their return the Jews adopted, instead of their ancient characters, the Chaldee, now called the Hebrew, in which the Sacred text, as restored by Ezra, was written. In fact, the coincidence between the Hebrew and Hebræo-Samaritan text is so remarkable, that it induced Morinus to say of the latter, "purum putum Mosis Pentateuchum." The whole question, however, of the priority which ought to be given to one of these two copies of the Law, apparently turns upon the point as to whether the Assyrian characters were known among the Jews previous to the Babylonish captivity,—a question which it is not our purpose to discuss here. The Samaritan Version, which is written in the Samaritan dialect, and of which the following work is a Grammar, claims especial notice in this place.

We have previously spoken of the language in which it was written, whose genius is well set forth in the following

extract from the Atlas Ethnographique of the learned Adrien Balbi:—"Le Samaritain tient de l'Hébreu, du Chaldéen, et du Syriaque; mais diffère cependant d'une manière assez notable de ces idiomes, soit par ses formes grammaticales, soit par des racines qui lui sont propres, soit par des acceptions particulières de celles qui lui sont communes avec les autres dialectes sémitiques."

A few remarks upon the time, and author of this Version, will not be out of place here.

Upon the question of *time*, many illustrious scholars are at issue. Gesenius, in his learned discourse on the origin and character of the Samaritan Pentateuch, is disposed to place its execution some centuries after Christ. Hottinger and Walton, on the other hand, considered it of the highest antiquity. The illustrious orientalist Gesenius has not favoured us with the grounds upon which he came to the preceding conclusion, whereas the opinion of the two latter scholars appears to be supported by as reasonable hypotheses as the case admits.

In the first place, the internal evidence of the Version is sufficient to show that it is not older than the Babylonish captivity, in fact, that it must have been made after the building of the temple, under the auspices of Sanballat, the governor of Samaria; because the words rendered in our Version (Deut. xxvii. 4) by *Mount Ebal*, were changed by them into 𐤔𐤌𐤓𐤍 *in Mount Gerizim.* This could not have been done till after the building of their temple. The reader who will take the trouble to consult Schwarzius, will find also another reason, which, however hypercritical it may seem, is certainly no less conclusive than the preceding.

Moreover, the analogy which the corresponding Hebrew version bears to the Samaritan will probably enable us to fix more precisely the time when the latter was written.

During the long captivity of the Jews in Babylon, few, if any of them, could have retained their own language free from the contamination of that of their conquerors. Besides, on the termination of that captivity, all the old Jews who had been removed from their country must have been dead: and if we suppose the Assyrian king carried away their infant children, we cannot doubt that few at the restoration, judging from the ordinary length of human life, remained alive to return; and those who did must certainly have spoken the language of their conquerors. Most of the Jews who returned to their country must have been men who had been born in Assyria; so that the Law in the original Hebrew must have been to them pretty much the same as a book written in the standard English of the present day would be to a real Lancashire provincialist. The consequence was, that a paraphrase was made called Targumin, and by this means the Jews were enabled to understand that which, from their ignorance of their vernacular language, must have otherwise remained almost a dead letter.

Judging, therefore, from analogy, it seems reasonable to suppose that the Samaritan version was made for a similar purpose, and about the same time.

That it was made for a public purpose is highly probable from the fact that such works were usually undertaken with that view; and there is no reason to believe that a private individual would undertake and complete such a work for his own amusement, much less that such an attempt would have escaped the ravages of time as the Samaritan has, and have

been handed down to our own age. This supposition, together with the fact that the independence of the Samaritans appears to have had no existence after the time of Alexander, would at least be presumptive evidence that it is coeval with the Targumin; because, generally speaking, works for national use are not undertaken when a nation's nationality is destroyed, or its independence lost.

As regards the author of this version, nothing is known; his name has not transpired, like those of Onkelos, Jonathan, and Saad. The way, however, in which he has performed his work, with few solitary exceptions, (and those probably due to the inaccuracy of the *librarii*, who have here, as in other cases, disfigured the original text by innovations, either the result of design or negligence,) will justify the words of Schwarzius: "Cæterum nostro, quisquis demum ille fuerit, interpreti variæ et ingenii et doctrinæ laudes meritò deferuntur."

SAMARITAN GRAMMAR.

CHAPTER I.

1. The Samaritan letters are the same in number as the Hebrew, Chaldee, and Syriac; they have the same power, and the same names. The following Table contains the Alphabets of the four languages:—

Names.	Samaritan.			Hebrew or Chaldee.	Syriac.	Powers.
Aleph	𐤀	𐤀	𐤀	א	ܐ	vowel *a*.
Beth	𐤁	𐤁	𐤁	ב	ܒ	our *b* or *v*.
Gimel	𐤂	𐤂	𐤂	ג	ܓ	*g*.
Daleth	𐤃	𐤃	𐤃	ד	ܕ	*d*.
He	𐤄	𐤄	𐤄	ה	ܗ	vowel *e*.
Vau	𐤅	𐤅		ו	ܘ	vowel *u* or consonant *v*.
Zain	𐤆	𐤆	𐤆	ז	ܙ	*z*.
Cheth	𐤇	𐤇		ח	ܚ	guttural *k*.
Teth	𐤈	𐤈		ט	ܛ	*t*.
Yod	𐤉	𐤉	𐤉	י	ܝ	vowel *i* or consonant *j*.
Kaph	𐤊	𐤊		כ	ܟ	a hard *c*.
Lamed	𐤋	𐤋		ל	ܠ	*l*.
Mem	𐤌	𐤌	𐤌	מ	ܡ	*m*.
Nun	𐤍	𐤍	𐤍	נ	ܢ	*n*.
Samech	𐤎	𐤎		ס	ܣ	*s*.
Ayin	𐤏	𐤏		ע	ܥ	vowel *o*.
Pe	𐤐	𐤐	𐤐	פ	ܦ	*p* or *f*.
Tsade	𐤑	𐤑		צ	ܨ	*z*.
Coph	𐤒	𐤒		ק	ܩ	a very hard *k*.
Resch	𐤓	𐤓		ר	ܪ	*r*.
Schin	𐤔	𐤔		ש	ܫ	*sch*.
Tau	𐤕	𐤕		ת	ܬ	*th*.

The Samaritan Alphabet may be written in various ways. The first of the three columns of letters given above contains the Alphabet as edited by Brian Walton in his Polyglot Bible, and Edmund Castel in his Heptaglot Lexicon, and is the mode of writing adopted in this Grammar. The second column contains the Alphabet as adopted by Scaliger, and Leusdenius in his Syriac Grammar. The third column contains the letters which Castel affirms are especially used in MSS.

The Samaritans have no means of distinguishing between the Hebrew letters שׂ and שׁ, both of which may be represented by ש. There are only a few purely Hebrew words involving שׁ, in which that letter is represented by ש; as, שששדנ for שׁשׁון; 2אפשת for ישׂראל, etc.; for in most other words, where analogy requires *Sin*, they imitate the Syrians, and use ס; as, סעד for עשׂר, סבס for בשׂר, etc.

The Samaritans have no *final* or *dilatable* forms, like the Hebrews, for any of the letters, but use the same form under all circumstances.

DIVISION OF LETTERS.

2. The letters of the Alphabet are divided into five classes, according to the *organs of speech* chiefly employed in articulating them; viz., Gutturals החעאו; Labials בוזמפ; Palatals יצתקג; Linguals ארלנטדז; and Dentals שתסלד. The preceding is the division of Castel. It will be seen hereafter, that the five letters אהיוז may be advantageously considered as vowels, or *matres lectionis*.

There is another division of letters into *Radicals* and *Serviles*. The *Radical* letters are those which constitute *a root* or *primitive* form. The *Serviles* such as are added to

the *Radicals* in derivation, conjugation, declension, and composition.

All the Serviles may be Radicals, but the Radicals are never Serviles. Those letters which are *essentially* Radical are, . The Serviles, which may also be Radicals are, .

VOWELS.

3. The Samaritans have no points to mark the vowels, like the Hebrews. To remedy this defect, various means have been proposed. Some scholars are of opinion that the Hebræo-Chaldaic method of punctuation ought to be adopted; others the Syriac, among which the learned author of the Heptaglot may be mentioned: he says, "Lingua Syriaca optima est ac certissima regula punctandi tam Chaldaica, quàm Samaritana."

Cellarius has taken the mean between these extremes, and, arguing from the fact that the Samaritan is for the most part a compound of Chaldee, Syriac, and Hebrew, he says, "Liberiorem esse Samariticam pronunciationem, et quæ in linguâ illâ sunt purè Ebræa, Ebræo forsitan more efferri posse; quæ Syro-Chaldaica ad Syrorum indolem enunciari debere."

The remark of Hottinger, Anti. Mor. p. 34, that Jac. Golius had been informed by an individual acquainted with the Samaritans at Damascus, that the pronunciation of the latter was rough and inartificial, would, perhaps, justify the belief that such was the case in ancient times. This supposition receives confirmation from the fact that the Syrians and Arabs, who bordered as closely on the Hebrews as the

Samaritans, have never admitted into their languages all those subtle rules of punctuation adopted by the Jews.

The chief vowel or *mater lectionis* made use of by the Samaritans is 𐤀, as is manifest from the frequent occurrence of this letter or its substitutes in Samaritan words. This fact must be carefully borne in mind, because in combinations of letters which cannot be properly pronounced without a vowel, we may suppose this vowel inserted.

The reader who is an advocate of the Masoretic punctuation cannot do better than follow the advice given by Cellarius. There is, however, no necessity for his doing so; for it is not only easy to read the Samaritan without points, but the whole of the Shemitic languages in which they are omitted. The questionable authenticity of those points ought to be a great objection to their use, especially in the Samaritan, where no regular system of punctuation has been adopted.

We may suppose, therefore, the letters 𐤀, 𐤉, 𐤌, 𐤅, 𐤓, which are chiefly called *quiescents*, to be the vowels or *matres lectionis* which are to be employed in reading the Samaritan language. These letters are equivalent to our five vowels *a*, *e*, *i*, *o*, *u* respectively.

There cannot possibly be any objection to extend to the individual letters of the Samaritan exactly the same usage as is observed in our own language; thus, when any letter or consonant, as *b*, *d*, *g*, etc., is pronounced, we are compelled to add a short vowel to it, though that vowel is not expressed; thus, we pronounce the preceding letters *be*, *de*, *ge*, etc., adding the short vowel *e* to each. In the Sanscrit language the short *a* or अ is usually omitted. Thus कार where there are two consonants without a vowel, is pro-

nounced *kara*; कतर *katara*, etc. Moreover, in our own language, words with short vowels are usually pronounced so rapidly, that if the consonants were written without the vowels we should have no difficulty in recognising them; as, for instance, who does not immediately recognise the words *bkr*, *mckrl*, *mrnr*, *sllr*, etc., as *baker*, *mackerel*, *mariner*, *seller*, etc.? The same might be observed in other languages, where, on the omission of the *short* vowels, the consonants are sufficient to indicate the word. Vide Coptic Gram.

Judging, therefore, from analogy, it is reasonable to suppose that the short vowels were omitted in Samaritan words, while the long ones were usually expressed by the letters 𐤀, 𐤄, 𐤌, 𐤅, 𐤓. And in every case where a vowel is required after a letter, we may suppose the *mater lectionis* to be the short *a* of the Sanscrit, and supply it accordingly.

We shall subjoin a specimen from Gen. i. 1, 2, of the manner in which the language may be read; presuming, of course, the student is aware that, in common with all the Shemitic languages (with the exception of the Abyssinian branch), the Samaritan is read from right to left.

Samaritan.	𐤄𐤌𐤔𐤓𐤔 · 𐤀𐤌 · 𐤄𐤄𐤆𐤀 · 𐤈𐤔𐤆𐤅 · 𐤄𐤀𐤓𐤀𐤔𐤐𐤃				
Pronunciation.	shumië	ith	Aleë	tlămăs	B'kămauthe
Samaritan.	𐤄𐤃𐤔𐤒𐤓 · 𐤌𐤋𐤐𐤌𐤍𐤓 · 𐤄𐤔𐤀𐤔 · 𐤀𐤓𐤄 · 𐤄𐤅𐤍𐤀𐤓				
Pronunciation.	v'kăshăce	v'rikni	shame	eüth	V'aroë

The short vowels are marked; the others may be pronounced long and distinctly. The student will find no difficulty in reading, by adopting this course: we would, however, remind him of the pithy remark of Cellarius, "Linguas hasce addiscimus non tam colloquendi causâ, quàm intelligendi scripta monumenta Orientalium Populorum."

4. The Samaritans distinguish each word by means of a thick point placed after the word; as, 22ש · אמ2. At the end of a period they generally use the sign : ; sometimes the simple *distinctive* ·, at others –:. When the sense is suspended and imperfect, instead of our colon they substitute the sign ·· placed above the word and after it. Sometimes the single point is used instead of it, and *vice versâ*.

They have various signs to supply the place of our full stop; as, =–:, <:, =<, –<, or –:. The first is that which is more frequently used.

Sometimes between two verses or lines we find stops compounded of some of the preceding; as, <–:–==–:–<.

It must be observed, however, that these signs apparently depend on the caprice of the writer, and are found differently written in all the copies of the Pentateuch.

The small horizontal line – which is sometimes placed over letters, has various meanings. In the first place, it signifies that an ambiguous word is not to be taken in its usual acceptation; as, שמ *a name*, but שֵׁמ *Shem*, the son of Noah; 2א̄ *God*, but 2א the preposition *to* or *at*. In the second place, it is a sign of *apocope;* as, א̄א for אתא *thou*. Or else it is a sign of *cacography;* as, Gen. xxix. 32, 34, א̄שמ which ought to have been אשמ *his name*.

The Samaritans do not divide their words at the end of a line; but, if a word be too long, they reserve it for the next line; and, in the mean time, write the last word in such a manner that the two last letters may fall at the end of the line, divided from the rest of the word *without any mark;* as, ומש אמ2 · אמש · שר *with Moses, saying*.

5. Before proceeding further, it is necessary to remark, that there are three parts of speech recognised in the

Grammar, viz. the Noun, Verb, and Particle; in which order they will be considered.

CHAPTER II.

THE NOUN.

1. THE Samaritan nouns, like the Hebrew, may be considered as having their roots in the verb. They are formed in various ways: some consist of radical letters alone; as, 𐤀𐤍𐤔 *a man*, 𐤀𐤋𐤄 *God:* others by the insertion of some quiescent letter; as, 𐤑𐤌𐤉𐤌 *a goat*, 𐤑𐤓𐤉𐤃 *a judge*, etc.; or by the addition of a letter or letters to the beginning or end of the root; as, 𐤋𐤅𐤔𐤉𐤔 *a word*, 𐤍𐤓𐤑𐤉𐤃 *a judgment.*

Some are derived from *imperfect* verbs; as, 𐤑𐤓𐤌𐤕 *a stranger*, 𐤌𐤓𐤍𐤀 *history*, etc.

The quadriliteral nouns are such as are composed of four radical letters. They are usually read with some quiescent; as, 𐤋𐤓𐤐𐤄𐤃 *a treaty.*

The adjectives are found to vary in their formation, like nouns substantive; as, 𐤔𐤌𐤒𐤐 *holy*, 𐤄𐤀𐤀𐤑 *pitiful*, 𐤀𐤋𐤅𐤑𐤅 *naked*, etc.

In a rudimentary Grammar like the present, a critical discussion of the various senses of the nouns, according to the *species* of the verb from which they are derived, would be out of place. The Lexicon will supply their senses, which will be sufficient for all practical purposes.

In the Samaritan, as well as in the other Shemitic or Syro-Arabian languages, there are only two genders, Masculine and Feminine.

The Feminine supplies the place of a Neuter gender.

Nouns of the Masculine gender are usually known by their *termination* or *signification.* By the former, when they end in a *radical* letter, or *servile* other than ה or א*; as, אדם *a man*, עברי *an Hebrew;* by the latter, when the subject of the noun is masculine; as, אלה *God.*

Nouns of the Feminine gender are also known by their *termination* or *signification.* By the former, when they end in ה and א*; as, שפחה *a maid servant;* by the latter, when the subject of the noun is *essentially* feminine; as, רחל *Rachel*, Gen. xxxiii. 7; אם *a mother*, Exod. xx. 12.

The nouns expressing districts and cities are generally feminine. Sometimes under one termination both genders are included. This is especially the case with the names of animals, as in the Hebrew.

Some nouns, though terminating in an essential masculine characteristic, are, however, feminine; as, Lev. v. 1, ואם · נפש · תחטא *and when a soul sins.* So ארץ *the earth*, רוח *breath*, עין *an eye.* As no fixed rules can be given for determining the genders, they can only be acquired by reading and observation.

There are two Numbers,—the Singular and Plural. It is scarcely necessary to recognise a Dual number, since, in consequence of the absence of diacritical points in the Samaritan, there are no means of distinguishing it from the plural.

Cellarius apparently inclines to the opinion, that the dual number, if it occur at all, is not supported by sufficiently conclusive examples to justify us in attempting to establish it as one of the essential numbers of the Samaritan language.

* Nouns in ת and ם, apocopated for אמת and אמם (§ 5, 9) are however feminine.

Morinus, however, is of opinion, that ܐ inserted before the termination is probably characteristic of the dual; thus, ܫܡܐܒܐܠ Gen. xxvii. 36. Many exceptions may be taken to the use of this letter as an essential mark of the dual number, and none stronger than that of ܫܡܫܪܡ in Exod. xvi. 29, where it is absolutely necessary that the Hebrew dual יוֹמַיִם should be emphatically marked, so as to prevent the possibility of confounding it with the plural,—such, however, is not the case. The terminal ܝܐ, which is supported by Castel, does not depend upon sufficiently conclusive examples to justify its adoption as a mark of this number. All the *pertinent* examples produced of it by the learned author of the Heptaglot are accompanied by numerals, which, in the absence of *a characteristic* termination of the noun, supply the place of the dual number. The termination ܝܐ is evidently plural. The same remarks apply to the form ܐܡܐ in Gen. xxxiii. 1, which is accompanied by the numeral; as, ܐܡܐ ܫܫ · ܫܡܥܠ *two handmaids.*

The existence of a dual in the Hebrew language, essentially different from the plural, is entirely due to the Masoretic points. In such cases as the one given above from Exod. xvi. 29, where there is an apparent necessity for distinguishing the numbers, it is doubtful whether this distinction is not as clearly pointed out by the *context*, independent of the diacritical distinction, as it would be by the addition of a numeral which removes all ambiguity. And in the case just mentioned this numeral is actually expressed in the Syriac; as, ܙ ܢܝ ܡܨܥ ܢܝ.

STATES OF NOUNS.

2. The Samaritans, like the Syro-Chaldees, have three

states or *forms* of nouns, viz., the *absolute*, *emphatic*, and *constructive*. In each of these states we have to consider the formation of gender and number.

ABSOLUTE STATE.

3. *Singular Masculine.*—Every noun which is used *simply* or *absolutely*, or which does not govern another usually expressed by our genitive, is said to be in the *absolute* state; as, 𐡌𐡋𐡌 *a king*, 𐡀𐡃𐡍 *a master*, etc.

4. *Plural Masculine.*—The affinity which the Samaritan bears to the Chaldæo-Syriac, might lead us to expect that the plural termination 𐡉𐡌 of the latter would be far more used than the Hebrew 𐡌𐡌. Such, however, is not the case, as the more usual form is 𐡌𐡌; thus, 𐡌𐡌𐡌𐡆𐡌𐡌 *days*, 𐡌𐡌𐡀𐡔𐡆𐡔𐡉 *judges*, etc. Cellarius rightly affirms that the vast majority of nouns are thus formed.

The Syro-Chaldaic form will also be found, though, comparatively speaking, rarely; as, 𐡁𐡌𐡁𐡃 *sons*, 𐡏𐡌𐡁𐡌𐡏𐡅 *eyes*, etc.

Nouns ending in 𐡌 omit one of the consecutive *yods*, which concur in affixing the plural terminal; as, Exod. xxxiv. 24, 𐡌𐡌𐡆𐡍 · 𐡌𐡌𐡍𐡋 *many nations*, for · 𐡌𐡌𐡌𐡍𐡋 𐡌𐡌𐡌𐡆𐡍.

Some masculine nouns form their plural like those of the feminine gender; as, 𐡀𐡄𐡃𐡀 *fathers*, 𐡀𐡄𐡌𐡔 *names*.

The two nouns, 𐡌𐡌𐡌𐡕 *life*, 𐡌𐡌𐡁𐡀 *a countenance*, have no singular number: this is also the case with some others.

The Hebrew ecthlipsis of 𐡌 in the formation of the plural number is also to be remarked; thus, 𐡌𐡌𐡀𐡃 *houses*, from 𐡀𐡌𐡃 in the singular number, the Hebrew plural being בָּתִּים.

5. *Feminine Singular.*—The feminine singular of this state

is formed by adding the *suffix* ܐ ; as, ܐܥܪܒܬܐ *a maid servant*, ܐܒܝܬܐ *a beast*, from ܥܪܒܬܐ, ܒܝܬܐ respectively.

As regards the termination ܐ, Cellarius doubts whether it is *legitimately* employed here in expressing the feminine; he refers all nouns in ܐܬ and ܐܡ to the *constructive* rather than to the *absolute* state.

Characteristic of this gender also are ܬ and ܡ ; as, Exod. xx. 16, ܬܣܘܕܐ *testimony;* Deut. x. 18, ܡܐܣܦܐ *a garment.*

The adjectives in this state have no other mark for the feminine than ܐ ; as, ܚܝܡܘܢ *living*, masc., ܐܚܝܡܘܢ, fem.; ܡܨܪܝܐ *Egyptian*, masc., ܐܡܨܪܝܐ, fem. This is the case also with all names of people and races.

6. *Feminine Plural.*—The feminine plural is formed by the *suffix* ܢ, the Chaldee ܝ̈ ; as, ܫܠܡ̈ *complete*, ܒܪ̈ܟ̈ *blessings*, ܪ̈ܒ̈ܪ̈ *great*, etc.: ܢ may also be preceded by ܐ ; as, ܐܡ̈ܕ̈ *cities*, ܐܡ̈ܬ̈ *kine*, from ܕܝ, ܬ respectively.

The feminine nouns ܫܢ̈ *years*, ܚܡ̈ *words*, ܐܒ̈ *stones*, etc., follow the masculine gender in the plural number. So with ܢܫ̈ *women*, which has no singular number.

EMPHATIC STATE.

7. *Masculine Singular.*—When a noun is to be expressed *emphatically*, this is done by *affixing* ܐ to the noun, which is then said to be in the *emphatic state;* as, ܐܠܗܐ *God* ܓܒܪܐ *the man*, ܥܡܐ *the people*, etc. Sometimes the Hebrew *prefix* ה is employed, especially with pronouns and participles, as will be seen in the Chapter on the Particles. Such cases are, however, rare, and foreign to the genius of a language, which from its Syro-Chaldaic sympathies denoted the emphatic state by a *suffix*, not a *prefix*.

Nouns ending in ܬܐ on assuming the *suffix* ܐ drop the penult. ܬ; as, ܐܐܒܪܝܐ *the Hebrew*, for ܐܬܐܒܪܝܐ. Similarly, ܐܐܐܬܠܬ *third*, ܐܐܪܒܥܝܐ *fourth*, from ܬܐܐܬܠܬ and ܬܐܪܒܥܝܐ respectively, etc.

8. *Masculine Plural.*—Like the Chaldee, the *absolute* terminal ܝܢ becomes ܐܝ; as, ܐܬܐܐ *houses*, for ܒܝܬܐ, etc.

Nouns in ܐ of the *absol.* sing., instead of ܐܝ in the plural *emphat.*, adopt ܐܝܐ; as, ܐܝܐܒܝ *boys*, from ܐܝܒܝ, etc.

The names of races and patronymics end in ܝܐ, as in *absol.* sing.; thus, ܝܐܠܘܝ *Levites*, ܝܐܟܢܥܢܝ *Canaanites*, etc.

Nouns only found in the plural are regularly inflected; as, ܐܚܝܐ *life*, from ܚܝܐ; ܐܫܡܝ *the heavens*, from ܫܡܝ, etc.

Similarly ܐܢܫܐ *women* (fem.), is derived from the *absolute* ܢܫܐ or ܐܢܫܐ.

9. *Feminine Singular.*—The feminine singular of this state is formed by changing the *absolute* terminal ܐ into ܐܐ; as, ܐܐܪܥܐ *the earth*, from ܐܪܥܐ; ܐܐܩܕܫ *holy*, from ܐܩܕܫ, etc.

Nouns ending in ܐ and ܬ add ܐܐ; as, ܐܐܐܒܝܬܐ from ܐܒܝܬܐ; ܐܐܬܠܐ from ܬܠܐ, etc. Cellarius considers the emphatic forms of such words as having been once the absolute, whence by *apocope* those in ܐ and ܬ arose.

Some nouns are feminine in gender, but masculine in the termination of their absolute state; as, ܢܦܫ *the soul*, ܐܕ *a hand*, etc. Such words form their emphatic state like nouns masculine; as, ܐܢܦܫ, ܐܐܕ; similarly ܐܐܪܥ *the land*. The use of the letter ܐ in ܒܐܪܥܟ *thy land*, Deut. xxi. 23, presupposes an *absolute* form ܐܪܥ. Vide Chap. IV. § 11.

10. *Feminine Plural.*—This is more frequently used than the *absolute*, from which it is formed by changing ܐ into

ܐ, if ܢ be preceded by ܐ or ܐ, but if not, into ܐܐ; as, ܐܐܡܪ from ܢܡܪ, ܐܐܒܕ from ܒܕ; ܐܐܬܢ *wonders*, ܐܐܫܐ *beasts*, or with ܐ for ܐ as in Gen. i. 26, Deut. xxxiv. 11. Similarly from ܡܨܪܝܡ *Egyptians* (fem.), we have, dropping ܡ, ܐܐܨܪܝܫ; from ܥܒܪܝ *Hebrews*, comes ܐܡܨܪܝ; also without ܡ, Exod. i. 19.

The following masculine nouns are similarly formed, viz., ܐܐܒܐ *fathers*, ܐܐܫܡ *names*, ܐܡܢܢ *fishes*, Num. xi. 5, from ܐܢܢ or ܡܢܢ from Chald. נוּנָא.

CONSTRUCTIVE STATE.

11. *Masculine Singular.*—This is the same as the *absolute* masculine singular. The nouns ܒܐ *father*, ܐܚ *brother*, assume ܡ in the constructive state like the Hebrew; as, Gen. x. 21, ܐܠܡ · ܡܐܚ · ܝܦܬ · ܡܝܐ · ܠܒ · ܡܒܐ · ܐܪܒ *He was the father of all the sons of Eber, brother of Japheth.*

The noun ܐܚ, though often used by the Hebrews, is usually replaced among the Samaritans by ܡܝܒܐ Gen. xiv. 12; ܫܡܠܐ xxii. 23.

12. *Masculine Plural.*—The terminal letters of the *absolute* and *emphatic* masculine plural, viz. ܫ, ܢ, ܐ are omitted in the formation of the *constructive* state; thus, ܫܡܫܐܠܫ *angels* in the absolute state, becomes ܡܫܐܠܫ in the constructive; as, ܫܡܐܠܐ · ܡܫܐܠܫ *angels of God;* · ܡܠܐ ܐܡܫ *face of the water*, etc.

13. *Feminine Singular.*—This is formed from the emphatic state of the same number and gender, by omitting the final letter ܐ and retaining the penult. ܐ; as, · ܐܪܫܡܒ ܐܫܢܐ *the wickedness of man;* which is ܐܐܪܫܡܒ in the emphatic state; ܐܠܐ · ܐܝܡܫܐ *the word of God;* · ܐܡܚ ܐܕܝܐ *beast of the earth*, from ܐܡܚ, or ܐܐܡܚ.

14. *Feminine Plural.*—The *constructive* feminine plural ends in ⠁, the Chaldee ת. The *mater lectionis* ⠁ sometimes precedes this termination; as, Gen. xlix. 26, ⠏⠗⠃⠉ ⠊⠍⠁⠞ ⠊⠗⠃⠁ ⠁⠊⠗⠃ *the blessings of thy father and thy mother have prevailed;* Gen. vi. 2, ⠓⠍⠃⠁ ⠁⠁⠃⠃ *the daughters of the man.*

The following masculine nouns follow this form; viz. ⠁⠓⠃⠁ *father*, ⠁⠓⠍⠍ *names*, ⠁⠏⠃⠗⠃ *fishes.* Examples are, Num. xxxi. 26, ⠓⠁⠍⠃⠊ ⠁⠓⠃⠁ ⠏⠍⠁⠁ *the heads of the fathers of the congregation;* Gen. xxxvi. 40, ⠁⠓⠍⠍ ⠗⠍⠅ ⠏⠃⠃⠁ *the names of the dukes of Esau;* Gen. i. 26, ⠓⠍⠏ ⠁⠏⠃⠗⠃ *fishes of the sea.*

These observations will be sufficient to show the modes employed in forming the different states of nouns.

CASES.

15. The genitive case is the only one marked by inflection; the others are formed by *prefixing* prepositions to the nouns, sometimes *separable*, sometimes *inseparable.*

The genitive case is not only formed *constructively*, after the manner explained in § 11–14, but also with the Syriac prefix ⠟; as, Gen. xxii. 18, ⠓⠅⠁⠁⠟ . ⠓⠍⠅ ⠲ ⠲⠍ *all the people of the earth;* Exod. xx. 16, ⠁⠐⠍⠟ ⠲ ⠗⠟⠅⠄ *false witness;* Num. xxi. 9, ⠍⠃⠃⠟ ⠲ ⠍⠃⠃ *brazen serpent.* This case-mark is far more frequently used by the Syrians than the Samaritans.

The dative and ablative cases are formed by *inseparable* prefixes; as, ⠊⠏⠃⠃⠆ *to thy sons*, ⠏⠍⠍⠍⠃ *in my name*, etc.; also by *separables*, as, ⠁⠏⠃ ⠲ ⠃⠍ *from the house*, ⠲ ⠃⠏⠃ ⠓⠍⠅ *between the people*, etc.

The accusative or objective case is formed by prefixing

the *separable* word ⲁⲙ (the Chaldee יָת) to the noun; as, ⲝⲧⲅⲁ · ⲁⲙⲍ · ⲝⲙⲥⲍⲥ · ⲁⲙ *the heavens and the earth.* Sometimes by *prefixing* ⲥⲧ, which is properly a preposition signifying *with* like the Hebrew אֵת; as, Exod. iv. 25, ⲋⲍⲧⲃ · ⲥⲧ · ⲁⲥⲙⲧⲃⲣ *she cut off the foreskin;* Exod. xx. 24, ⲙⲥⲥ · ⲥⲧ · ⲁⲅⲋⲥⲅⲁ *I have recorded my name.* In all these cases it is probable that the preposition ⲥⲧ has, as far as we are aware, lost its original force and become redundant; though, from the similar instances found in other languages, this construction would seem to have originally arisen from phrases in which the force of the preposition was emphatically marked. The same remarks apply to ⲋⲥ in Exod. xxxii. 35, where we find ⲝⲥⲧ · ⲋⲥ · ⲁⲟⲅ *he plagued the people.*

As in other languages, in the absence of a particle, the active verb is a sign of the accusative case.

The vocative case is the same as the nominative.

COMPARISON OF ADJECTIVES.

16. There are three degrees of comparison: the positive, comparative, and superlative; each of which is defined as in other languages.

Of the *positive* degree nothing need be said.

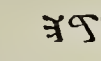
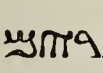
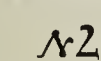
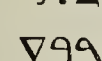
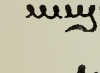
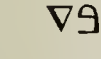
The *comparative* is formed by ⲋⲥ, a preposition conveying an idea of superiority; as, ⲝⲧⲅⲁ · ⲥⲧ · ⲋⲥ · ⲥⲙⲟⲋ *more than the people of the land*, Exod. v. 5; ⲙⲃⲋⲥ · ⲝⲧⲙⲥⲣ *more righteous than I*, Gen. xxxviii. 26.

The *superlative* is formed by an adverb; as, Gen. i. 31, ⲅⲙⲅⲥ · ⲋⲧ *very good:* or by doubling the positive; as, ⲅⲙⲅⲥ · ⲅⲙⲅⲥⲋ *very greatly*, Gen. xvii. 2.

NUMERALS.

17. The numeral nouns are divided into two classes, Cardinal and Ordinal; as their construction is sufficiently explained in the Syntax on Adjectives, it will be sufficient in this place to give tables of both classes.

The following is a Table of the Cardinals:—

	Masc.	*Fem.*
One		
Two		
Three		
Four		
Five		
Six		and
Seven		
Eight		
Nine		
Ten		
Twenty		
Thirty		
Forty		
Fifty		
Sixty		
Seventy		
Eighty		
Ninety		
Hundred		
Thousand		

In the formation of the numerals between ten and a hundred, the *less* is commonly put before the *greater;* as,

ךאד · אתת *eleven*, שמנשא · אבא *eighty-three*, etc. This rule is, however, relaxed in the case of numbers exceeding a hundred; as, אאש · שמהאדז · אאש · ךפ · אששז *but Moses was a son of one hundred and twenty years*, Deut. xxxiv. 7.

In the Samaritan language, as in the other oriental tongues, the *ordinal* numbers do not exceed ten: beyond that, their place is supplied by the cardinal; as, Num. xxxiii. 38, שמוגךאא · אנשפ *in the fortieth year*.

The Ordinals are:—

First	תתא or תת	Sixth	אאמאש
Second	אנמנא	Seventh	אומפש
Third	אאמבא	Eighth	אנמשא
Fourth	אומפך	Ninth	אומשא
Fifth	אשמשת	Tenth	אךמדו

The forms מאשתתר and מאשתר are also read for תתא

These numerals are sometimes found to end in אא instead of א, a termination which may be compared with the Chaldee אה.

The *distributive* numerals are expressed by repeating the cardinals; as, שמךא · שמךא *two by two*, etc.

For further information upon this subject, the student is referred to the Syntax.

CHAPTER III.

THE VERB.

1. THE second part of speech is the verb, which we now proceed to consider; and, in so doing, two things claim especial attention:—First, the *species* of the verb, by which are meant its various forms and conjugations:—Secondly, the mode of inflecting each *species* or *form* through its moods, tenses, and persons.

2. The *primitive species* consists of radical letters alone (generally three in number), as in the Hebrew.

3. The *derivative species* are formed from the *primitive* by the addition of servile letters, which mark the peculiar characteristics of each.

4. Edmund Castel, in his Heptaglot Lexicon, recognises in the Samaritan as many different *species* of the verb, or as many *forms* as are found among the Syrians and Chaldees; that is, six,—three active and three passive: the active are respectively called Pehal, Pahel, and Aphel; and the corresponding passives, Ethpehel, Ethpahal, and Ettaphal. The *primitive species* is Pehal; all the rest are *derivative*. Morinus, however, is of opinion that, in consequence of the absence of diacritical points in the Samaritan dialect, there are only three distinct conjugations, viz. Pehal, Aphel, and Ethpehel or Ethpahal.

The difference of opinion which exists between Castel and Morinus, as to the number of conjugations may be reconciled by regarding the two conjugations Pehal and Pahel of the

former, which appear to differ but slightly in form, as one and the same *species;* and the three passive *forms*, whose individuality cannot be easily discerned, as in reality but one form; we have then only three conjugations.

Castel's division is, however, not only supported by Syro-Chaldæan usage, but in the Samaritan language itself there is, doubtlessly, evidence to show that Pehal and Pahel are not only distinct in signification but also frequently in form. This is especially the case in the infinitives and participles, as may be inferred from the few examples which Cellarius has given in his Grammar: he quotes פקד of the conjugation Pehal from Exod. xx. 5, which is used in the sense of *visiting*, whereas פקדש of the conjugation Pahel is found in Deut. iv. 2, in the sense of *commanding*. Compare also ברכש Gen. xii. 3; אבדשש Num. xxiii. 10, etc., "quæ frustra ad Pehal reduxeris, partim *formatione*, partim *significatione* repugnante."

The individuality of the passive *forms* cannot be so de fended: generally speaking, there is apparently no reason why they should not be considered one and the same though used in different senses. There can scarcely be any doubt, however, that the Samaritans and the other tribes o the Shemitic family were able to distinguish accurately in pronunciation the different senses of a word consisting o the same combination of letters; or, at least, that the sens could easily be conjectured "ex serie orationis," supposing the pronunciation the same; under these circumstances w shall adopt the division of Castel, and in the first place giv the signification of each of these *species*, upon which thei classification must depend in the absence of distinct forms.

5. The first conjugation, or *Pehal*, the Chaldee *Peha*

and Hebrew *Kal*, has simply an active transitive or intransitive signification; as, ⠚⠑⠗⠄ *he sold*, ⠆⠧⠑ *he ceased.*

The second conjugation, or *Ethpehel*, is the passive of *Pehal;* and, like the Chaldee *Ethpehel* and Hebrew *Niphal*, has, generally speaking, a passive signification; as, ⠄ ⠗⠆⠫ ⠫⠆ ⠄ ⠍⠆⠞⠗⠗ ⠄ ⠚⠳⠗ *because there he was revealed unto him*, Gen. xxxv. 7; ⠚⠫⠑ ⠄ ⠚⠫⠑⠗⠤⠗⠫ ⠄ ⠚⠫⠫⠑ ⠄ ⠚⠫⠑⠗⠤⠗ ⠄ ⠗⠆ *ye shall not make yourselves unclean with them, that ye be defiled thereby*, Lev. xi. 43.

The third conjugation, or *Pahel*, the *Piel* of the Hebrews, has various senses. First, when the signification of *Pehal* is intransitive, this conjugation renders it transitive; thus, ⠑⠄⠧⠗ *thou shalt return*, Gen. iii. 19, of the conjugation *Pehal* is intransitive, but in *Pahel* it is transitive; as, ⠳⠑⠑ ⠄ ⠗⠍ ⠄ ⠑⠄⠧⠗ ⠄ ⠑⠫⠄⠧ *must I certainly bring back thy son*, Gen. xxiv. 5. It is causative, Gen. xv. 11, ⠄ ⠑⠄⠧ ⠳⠑⠑⠗ ⠄ ⠚⠫⠗⠍ *Abraham caused them to go away.* Sometimes also it is intensitive

The fourth conjugation, or *Ethpahal*, is the passive of the preceding, and as *Pahel* is frequently causative in an active sense, this is causative in a passive one; as, ⠫⠆⠤⠗⠗ *were finished*, Gen. ii. 1, in the sense of having been *caused to be made or finished.*

The fifth conjugation, or *Aphel*, the *Hiphil* of the Hebrew, is usually the causative of *Pehal;* as, ⠄⠗⠍ ⠄ ⠑⠘⠤⠗⠫ *and caused it to be led about*, Exod. xiii. 18. It may have the sense of permitting, declaring, exhibiting what is indicated by *Pehal:* as also a passive sense; thus, ⠆⠧⠏⠍ *he shall be slain*, Num. xviii. 7; ⠫⠘⠤⠳⠗ *they were anointed*, Num. iii. 3, etc.

The sixth conjugation, like the Hebrew *Hithpael*, is generally reflexive; as, ⠘⠆⠗⠤⠍ *he shall cleanse himself*,

ܐܬܩܕܫ *he shall purify himself.* It is sometimes found *actively;* as, ܙܛܫܩܕܘ *they desired*, Num. xi. 4.

We have previously stated, § 1, that each species is inflected through moods, tenses, numbers, persons, and genders.

There are three modes, the indicative, imperative, and infinitive. There is no difference between the subjunctive or potential mood and the indicative in *form;* they can only be distinguished by the sense or context.

The indicative is susceptible of a definition similar to that given to it in other languages.

The imperative mood is only used in commanding, exhorting, or imprecating; its place is supplied by the future in forbidding, dissuading, and deprecating.

The infinitive mood expresses an action or passion; sometimes an intransitive notion *indefinitely*, that is, without restriction to time, person, number, and gender, all of which are regarded in the *finite* verb. This mood exactly resembles the noun in its use, inasmuch as it is capable of receiving *nominal* constructions, especially when used with the prefixes ܒ, ܠ, ܒ, ܒ. Moreover, the sense resulting from combination with these prefixes is such as is usually conveyed, or may be usually conveyed, by verbal nouns, and hence it is that De Sacy, in his Arabic Grammar, prefers to consider *infinitives* as *verbal nouns*. For instance, the word ܟܕܙܠܒܒ, which is *when I sent*, may also be rendered by a verbal noun *on my sending*. This is also the case in the Hebrew, which, as well as the Samaritan, approximates to the terse mode of construction followed by the Greeks, who use the article with the infinitive, as, *ἐν τῷ πέμπειν.* This idiom is further exemplified in the Syntax.

The participle is nothing more than a noun adjective,

carrying with it a notion of action or passion; it is scarcely necessary to remark that the laws for the formation of gender, number, etc., are the same as those for nouns adjective.

There are two *tenses* in the indicative *alone*, the perfect and future. To express our present tense, the same method is adopted as among the Hebrews. Vide Syntax.

The *numbers* are two, singular and plural.

The *persons* in each number of the perfect and future of the indicative are three; but in the imperative mood there is only one person in each number, viz. the second; the place of the third is supplied by the future tense.

There are two *genders*, masculine and feminine. It will be observed that the first persons in each number are common.

Subjoined is a Paradigm of a regular verb through its different conjugations.

I. PEHAL.

INDICATIVE MOOD.

Perfect Tense.

Person.		*Singular.*	*Plural.*
3.	M.	פָּקַד	פָּקְדוּ
	F.	פָּקְדָה	פָּקַדְנָה
2.	M.	פָּקַדְתָּ	פְּקַדְתֶּם
	F.	פָּקַדְתְּ	פְּקַדְתֶּן
1.		פָּקַדְתִּי and פָּקַדְ	פָּקַדְנוּ and פָּקַדְנָה

Future Tense.

Person.		*Singular.*	*Plural.*
3.	M.	⟨PJM	⟨ZPJM
	F.	⟨PJ<	⟨PJM
2.	M.	⟨PJ<	⟨ZPJ<
	F.	M⟨PJ<	⟨PJ<
1.		⟨PJ<	⟨PJ⟨

IMPERATIVE MOOD.

Person.		*Singular.*	*Plural.*
2.	M.	⟨PJ	ZPJ
	F.	M⟨PJ	⟨PJ and H⟨PJ

INFINITIVE MOOD.

⟨PJ ⟨ZPJ HPJ HZPJ

Also [according to Cellarius],

⟨PJW ⟨ZPJW HPJW*

PARTICIPLES.

Present.		Past.	
M.	F.	M.	F.
⟨PJ	H⟨PJ	⟨MPJ	H⟨MPJ

* These forms belong rather to the third conjugation. Vide § 10.

II. ETHPEHEL.

INDICATIVE MOOD.

Perfect Tense.

Person.		*Singular.*	*Plural.*
3.	M.	ܬܦܥܠ	ܢܬܦܥܠ
	F.	ܐܬܦܥܠ	ܡܬܦܥܠ
2.	M.	ܐܬܦܥܠܬ	ܟܢܐܬܦܥܠܬ
	F.	ܐܬܦܥܠܬ	ܟܐܬܦܥܠܬ
1.		ܐܬܦܥܠܬ	ܟܟܬܦܥܠܬ

Future Tense.

Person.		*Singular.*	*Plural.*
3.	M.	ܬܦܥܠܡ	ܟܢܬܦܥܠܡ
	F.	ܬܦܥܠ	ܟܬܦܥܠ
2.	M.	ܬܦܥܠ	ܟܢܬܦܥܠ
	F.	ܡܬܦܥܠ	ܟܬܦܥܠ
1.		ܬܦܥܠܐ	ܢܦܥܠ

IMPERATIVE MOOD.

Person.		*Singular.*	*Plural.*
2.	M.	ܬܦܥܠ	ܢܬܦܥܠ
	F.	ܡܬܦܥܠ	ܐܟܬܦܥܠ

INFINITIVE MOOD.

ܐܬܦܥܠ ܐܬܦܥܠ ܐܢܬܦܥܠ

PARTICIPLE.

ܬܦܥܠ

III. PAHEL.

INDICATIVE MOOD.

Perfect Tense.

Same as the Perfect of the First Conjugation.

Future Tense.

Same as that of Pehal.

IMPERATIVE MOOD.

Person.		*Singular.*	*Plural.*
2.	M.	ܦܰܥܶܠ	ܦܰܥܶܠܽܘ
	F.	ܦܰܥܶܠܺܝ	ܦܰܥܶܠܳܢ

INFINITIVE MOOD.

ܦܰܥܳܠܳܐ

PARTICIPLE.

ܦܰܥܶܠ

IV. ETHPAHAL.

INDICATIVE MOOD.

Perfect Tense.

Same as the Perfect of Ethpehel.

Future Tense.

Same as that of Ethpehel.

IMPERATIVE MOOD.

Same as that of the Third Conjugation.

INFINITIVE MOOD.

ܐܬܦܠܐ ܐܬܬܦܠܐ

PARTICIPLE.

ܦܠܐ

V. APHEL.

INDICATIVE MOOD.

Perfect Tense.

Person.		*Singular.*	*Plural.*
3.	M.	ܦܠ	ܢܦܠ
	F.	ܐܦܠ	ܬܦܠ
2.	M.	ܐܦܠ	ܟܢܐܦܠ
	F.	ܬܐܦܠ	ܟܬܐܦܠ
1.		ܐܦܠ	ܟܢܦܠ

Future Tense.

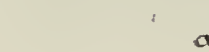
Same as that of Pehal.

IMPERATIVE MOOD.

Person.		*Singular.*	*Plural.*
2.	M.	ܦܠ	ܢܦܠ
	F.	ܬܦܠ	ܟܢܦܠ

INFINITIVE MOOD.

PARTICIPLE.



VI. ETTAPHAL.

INDICATIVE MOOD.

Perfect Tense.

Same as the Perfect of Ethpehel.

Future Tense.

Same as that of the Second Conjugation.

IMPERATIVE MOOD.

Same as that of Ethpehel.

INFINITIVE MOOD.

PARTICIPLE.

Very rarely occurs, perhaps not at all.

7. Upon the first conjugation, the following observations will be found useful.

The preterite of the indicative of this conjugation is formed like the Syriac, and differs both from the Hebrew and Chaldee. The difference between the Hebrew and Samaritan in the *singular* is apparent in the third person feminine; the former ending in ה, and the latter in א. In the *plural* number, the Samaritan and Hebrew differ widely, especially in the first and third person; the difference is not so great between the Samaritan and Chaldee, though remarkable in the first and third person feminine, both of which end in א. Sometimes, however, the *servile* letter א is adopted, as in the Arabic كَتَبُوا, after the masculine termination ו, as will be seen from the examples אזשבו Gen. xlix. 23, and אזשפנ Num. xxxii. 39. It must not be forgotten, however, that in most cases of this kind the pronominal suffix אז is found; so that א would seem to have been added for the purpose of distinguishing more emphatically between the verbal termination and the suffix.

It will, perhaps, be as well to observe, that the suffix א of the first person singular may be considered as attached to the verbal root by the vowel א; for, as Morinus has observed, א is sometimes expressed, as in Exod. xxxiv. 18, גאאצתך *I have commanded thee.* This expression of א may be accounted for on the ground that, as all the characteristic terminations of the persons are derivable from the pronouns expressing those persons respectively, we may suppose the whole of the pronoun of the first person, viz. מנא *,

* The inserted letter נ, if we suppose it changed into א, will give the suffix for forming the first person singular, as מאא.

added to the root of the verb, without omitting the ܐ. This will lead us also to determine the vowels by which the other suffixes may be supposed attached to the root, as the second person singular, masculine and feminine, and the whole of the plural, whose initial letters being ܐ, we may suppose this to be the *mater lectionis* by which they are connected with the verbal root.

The first person plural is usually expressed by double ܢ still it is to be found with a single ܢ in the Pentateuch, as the instance produced by Cellarius, from Num. xxi. 7, will prove, where ܐܡܪܢ *we have spoken*, is read.

8. The future tense of this conjugation is decidedly Chaldaic in its formation; it agrees as closely with the Chaldee as the perfect does with the Syriac, because, though the second person feminine singular is found usually without the paragogic ܝ, it is frequently employed. The last radical of the verb in the future tense is sometimes preceded by ܙ, the Syriac ܘ̈, and Hebrew וּ; as, ܬܙܩܘܡ Gen. vi. 7 for ܬܩܘܡ. The termination ܝܙ of the second and third person plural is sometimes read ܙ with the omission of the ܝ; thus, ܙܢܐܠ Num. xxxv. 6, ܙܬܒܕܘ Gen. viii. 22. This ecthlipsis of Nun no doubt induced Castel and Morinus to consider it as paragogic; the frequent occurrence, however, of this letter, as well as the coincidence of the future generally with the Chaldee, would seem to be a great objection to the opinion entertained by those two scholars.

9. In the imperative mood, the Syriac ܘ̈ is very rarely found before the last syllable. It must also be observed that, in the imperative mood, examples of the plural feminine are very rare. Cellarius gives the following instances ܐܡܐܡܘ · ܐܘܡܪ Gen. iv. 23, ܐܪܒܚ Exod. ii. 20.

10. In the paradigm we have given various forms of the infinitive of Pehal, which is sometimes accompanied by the Syriac ܠ, but is more frequently without it; the form with ܫ being chiefly confined to Pahel; in fact, there appears to be no reason why this form should not be *exclusively* confined to Pahel (except in the case of the infinitive of Aphel, which is generally known by the termination ܐ), especially when we consider that Pehal and Pahel have frequently the same force, like Kal and Piel in the Hebrew. It must be observed that the *form* with ܫ is seldom used when the infinitive is construed with its verb; as, ܙ ܙܫܐ ܙܫܡܐ, the governing preposition ܒ being omitted. The *form* frequently made use of among the Hebrews in this construction is the infinitive of Kal, which being usually rendered in the Samaritan version by the infinitive without ܫ, is, to say the least of it, a circumstance which favours the supposition previously made, that the *form* without the prefix ܫ is exclusively confined to Pehal, while that with ܫ belongs to some of the other conjugations.

In some instances we find ܪ placed before the last radical; as, Num. xxiii. 11, ܒܪܟܬ ܐܒܟܒ *thou hast certainly blessed; in gathering together*, etc. This is frequently the case in the construction followed in the first example; thus, ܦܨ ܦܨܐ *just gone out*, Gen. xxvii. 30; ܐܡܥܬ ܡܥܬ Gen. xxxi. 30. The paragogic ܐ of the infinitive is changed to ܐ before suffixes; as, Num. x. 36, ܒܐܒܪܢܐ *when it rested*, where the paragogic ܐ has been changed to ܐ before the suffix ܐ. The same may be said of the *metabole* of ܐ into ܐܪ before suffixes, and when the infinitive is in construction; as, ܠܙܐܪܡܥܩ *to purify them*, Num. viii. 7, 21; ܠܙܒܐܡ ܐܙܒܩܐ *from loving you*, Deut. vii. 8.

11. The first conjugation has two participles, called Benoni and Pehil, corresponding to the Chaldee participles of the same name; the former answers in sense to the Latin participle in *ens*; the latter generally to the perfect participle in *tus*; thus, ⱯⲘⲢ2ⲰⲀ *they who ascend*, *οἱ ἀναβαίνοντες*; ⱯⲘϤⲆ *blessed*, *ὁ εὐλογημένος*.

Cellarius has given numerous instances in which he considers the active participle as having ⲍ before the last radical; thus, ⱯⲍⲆⲙ *he that sheddeth*, Gen. ix. 6; Ɐⲍ2ⲙ *he that possesseth*, Gen. xiv. 19; 2ⲍⲀⲀⲒ *he that revengeth*, Num. xxxv. 21. I strongly suspect, however, that these instances, and others which are met with, are nouns substantive, formed by means of the servile letter ⲍ. Compare ϤⲍⲙⲆ *a judge*, 2ⲍⲪⲢ *a murderer*, ϤⲍⲘⲒ, and a multitude of others, all of which are nouns. Cellarius states that Pehil has sometimes an active signification; and gives, as an instance of this, ⲆⲘⲢⲘⲆⲆ, Gen. xxiv. 13, which he renders "egredientes;" it is manifest, however, from the passage, that it preserves its usual passive sense; the action denoted by it being one which is manifestly more *perfect* than *inchoative*.

Pehil is found, in Deut. xxi. 23, with ⲍ instead of Ⲙ, as, Ⲏⲍ2ⲘⲘ *he that is hanged*. There are cases also in which this participle seems to have the force of the aorist in Greek, as, for instance, 2ⲘⲪⲢ *ὁ κτανὼν*.

Both participles are sometimes found, like nouns adjective, with ⲝ emphatic.

12. Remarks on the second conjugation: — The rules observed in the Hebrew for transposing the *sibilants*, on account of the passive character ⲀⲀ, are also found in the three passive conjugations of the Samaritan; as, ⲪⲆⲀⲀⲙⲘ *shall be shed*, Gen. ix. 6; 2ⲪⲀⲀⲀⲀ *was beheld*, Exod. ii. 12

Moreover, after this transposition, if the first radical be ל, the Tau is changed into ת; if it be ש, into ס; as, יסתלש *he shall be called*, Gen. xvii. 5, for יסאלש, from יסל. Also, נתאסשא *ye shall be afflicted*, Exod. xlv. 5, for נתאסאשא, from אסש. The prefix אא is sometimes found written אה, though rarely. The first person of this conjugation sometimes ends in שא; as, Deut. xxxiv. 4, שאסגאעא *I sware*. The second person plural feminine sometimes also ends in נש instead of נא.

13. In the imperative mood, instead of א we find ה, though, as far as I have observed, this is not very frequently the case; as, Gen. xlii. 16, תאעאאה.

14. The usual form of the infinitive of this conjugation is that first given in the paradigm: the other forms are to be explained in the same manner as in § 10. The two instances, viz. נתאאגהה, Gen. v. 2, and אלזה, Gen. xvii. 13, given by Cellarius, are undoubtedly of the fifth conjugation, which has sometimes a passive sense, as we have shewn in § 5.

15. Remarks on the third conjugation:—The difference between this conjugation and the first has been previously pointed out. It is important to observe that the quadriliteral verbs, as ברזא *he formed*, אהתב *he consoled*, נגפצ *he poured forth*, belong to this conjugation, as they do in the Syriac.

Castel marks this conjugation by the insertion of ש (to express the vowel *Tsere*) between the last two radicals; as, תשפג. It is found in Deut. ix. 12, under the form צאהח *have become corrupted*, with which *mater lectionis* the last syllable of the root may be usually pronounced.

The imperative of this conjugation is formed like the Syro-Chaldaic. The infinitive, like that of Pehal, is capable

of receiving the terminations ܐ, ܐܬ, under the circumstances mentioned in § 10.

The participles of this conjugation, as well as the imperative, are formed like the Syro-Chaldaic.

16. Remarks on the fourth conjugation:—What has been said of the second conjugation will also apply here; the usual forms of the infinitive are ܐܬܬܦܥܠܐ and ܐܬܦܥܠܐ.

17. Remarks on the fifth conjugation:—It has been previously stated (§ 5) that Aphel has sometimes a passive sense. The prefix ܐ is often changed to ܗ; as, Gen. xxxv. 2, ܬܥܙܕܗܬ ܬܗܬ *purify yourselves, and be clean;* so ܬܘܦܗ for ܬܘܦܐ. The feminine plural imperative of this conjugation may end in ܝܡ; as, Gen. iv. 23, ܝܡܐܡܡܐ *hearken*; it is, however, very rarely used.

The usual form of the infinitive is that given in the paradigm: other forms are met; as, Gen. xxix. 7, ܫܝܥܐ *to be collected.* Also ܐܠܦܗ *to be circumcised*, Gen. xvii. 13.

The participial forms in use are ܬܦܥܫ and ܬܡܦܥܫ.

18. Remarks on the sixth conjugation:—This conjugation is thought by Castel to arise from the *absorption* of the second ܐ of the Syriac Ettaphal; thus, ܕܦܫܐ is read for ܕܦܫܐܐ; ܬܦܥܐ for the Syriac ܐܬܬܨܥ, in the formation of which one of the Syriac ܬ's is omitted.

These remarks will be sufficient for the *perfect* verbs. We now proceed to the consideration of the *imperfect* verbs.

IMPERFECT VERBS.

19. Those verbs which, on account of certain peculiarities in their roots, vary in their inflection from the paradigm previously given of a *perfect* verb, are called *imperfect* verbs. They are divided into three classes; Defective, Quiescent

and Anomalous verbs; in which order they will be considered.

DEFECTIVE VERBS.

20. Of these verbs there are two classes,—those which lose their *first* radical, and those which lose their *second*.

The verbs of the first class are, as in Hebrew and Chaldee, such as have *Nun* for their first radical; those of the second class, such as have their second and third radicals the same.

DEFECTIVES OF FIRST CLASS.

21. Verbs of this class follow, for the most part, the same rules as in the Hebrew and Syriac. The future of the indicative, the imperative, and infinitive of Pehal, also the whole of the conjugation Aphel, omit, *generally* speaking, the ܢ. These verbs are, for the most part, regular in the other conjugations, except Ettaphal.

(*a*) Examples of the future of Pehal are, ܢܦܠ for ܢܦܠܢ; ܢܦܠ for ܢܦܠܢ *we will go up;* ܢܬܦܠ for ܢܬܦܠܢ, etc.

(*β*) Examples of the imperative are, ܦܠ for ܦܠܢ; ܩܡ for ܩܡܢ; ܬܦܢ for ܬܦܢܢ, etc. Sometimes ܬ is inserted in the future and imperative between the remaining radicals; as, ܢܬܢ *he shall go;* ܦܬܢ *go out.* On this account ܬ may be made the *mater lectionis* in every case.

(*γ*) Examples of the infinitive are, ܙܡ for ܙܡܢ; ܩܡ for ܩܡܢ; ܦܢ for ܦܢܢ, etc.

(*δ*) Examples of Aphel are, ܦܢܐ and ܦܢ, Gen. xiv. 18; ܐܦܫ *causing to go up*, Lev. xi. 45.

(*ε*) Examples of Ettaphal are, ܐܬܐ Exod. xix. 11, for ܐܬܢܐ; ܐܬܬܐ, Num. x. 17.

Cellarius gives two instances in which ܢ is omitted from the perfect; as, Gen. xiv. 10, ܬܙ; also, xxiv. 63, ܦ *he went*

out. This is, however, very rarely the case, and such deviations are remarkable rather as anomalies. Many of these verbs are regular; as, ܩܛܠ *he slew*, ܢܦܠ *he fell*, etc.

The sense of the different conjugations is, of course, the same as in the perfect verb.

DEFECTIVES OF SECOND CLASS.

22. Verbs of this class are mostly regular; the chief irregularities are observable in the whole of Pehal (the participle excepted), and in the whole of the fifth conjugation, where the third radical is usually omitted.

(*a*) Examples of the preterite of Pehal; Gen. xxxviii. 11, ܥܘ *he entered*, for ܥܥܘ, which is found in full, Gen. xiv. 5. So Gen. xxxviii. 9, with ܐ interpolated, ܥܐܘ. The feminine of the third singular is found in full ܐܥܥܘ, but without the last radical, ܐܥܘ, Gen. xlii. 21. Similarly ܬܥܘ and ܬܥܐܘ are read for ܬܥܥܘ, etc.

For the future, ܢܘܡܡ Gen. xxxii. 11, ܢܬܡܐ, ܢܬܡܐ, like ܢܢܬ of Castel.

(*β*) Examples of the imperative mood are; ܥܘ, Gen. xxx. 3, also read fully ܥܥܘ. The feminine singular is found in full, Num. xxi. 27, ܡܥܥܘ. The plural ܬܥܘ for ܬܥܥܘ is found, Deut. i. 7.

(*γ*) Examples of the infinitive are, ܥܬܥܘ for ܥܬܘ, or in Pahel for ܥܬܘܫ, Exod. xvii. 12. So ܢܬܡܫ in Pahel, etc.

(*δ*)Examples of the fifth conjugation: *perfect*, ܥܘܐ and ܥܐܘܐ for ܥܥܘܐ, etc.; *future*, ܥܐܘܐ, Gen. xxvii. 10. *Imperative mood*, ܥܘܗ Exod. vi. 11, or with a *mater lectionis*, ܥܐܘܗ. The form ܥܗ, found in Exod. x. 1, seems to be contracted from ܥܘܗ. *Infinitive mood*, ܐܥܐܘܫ for ܐܥܥܘܫ, Deut. ix. 28.

(ε) The instances given in the preceding paragraphs, in which the forms are uncontracted, seem to belong to the conjugation Pahel; in fact, the only means of distinguishing the first and third conjugation in form appears to be by considering the *apocopated* forms to belong to Pehal, and the *perfect* forms to Pahel; as, ⲍⲀⲀⲫ, Gen. xix. 10; ⲀⲀⲯ, etc.

(ζ) The passive of Pehal is not apocopated; as, ⲢⲢⲍⲚⲚⲔ, etc.; while Ettaphal loses its middle radical; as, ⲢⲍⲚⲚⲔ, etc.

The observations made in this and the preceding section will be found sufficient without a paradigm.

QUIESCENT VERBS.

23. Verbs are called *quiescent* whenever, among the letters constituting the root, any one of the quiescents ⲓ, Ⲕ, ⲙ, ⲍ, as they are improperly called, is found.

These verbs may be divided into three classes; first, such as are *quiescent* in the first radical; second, those which are *quiescent* in the second; third, those *quiescent* in the third radical.

The Samaritan mode of inflecting these verbs is very like the Syro-Chaldaic.

QUIESCENTS OF FIRST CLASS.

In Aleph, or *Pe-Aleph.*

24. The class of verbs, whose first radical is Ⲕ, is inflected more like the *perfect* verb than any other class of *quiescents*. The following observations will supply the place of a paradigm. In the first and fifth conjugations, the initial Ⲕ is changed into ⲙ whenever it is preceded by a

servile formative. For example, in Pehal, from ܐܡܪ comes ܐܡܪ *I will say;* so, for ܐܡܪܘ we find ܐܡܪܘ, etc.

The same law is also observable in the passive forms; as, Gen. xvii. 1, ܗܠܟ *walk;* ܗܬܪܡ, also ܗܬܪܡ, etc.

The Aleph is sometimes omitted; as, Deut. vii. 10, ܐܒܕܬܗ *to destroy it;* in Exod. iii. 2, we find the passive ܗܬܪܡ; but in Gen. vi. 21, the apocopated form ܗܬܡ is given, unless it be read ܗܬܡ, Aphel used in a passive sense.

Cellarius adduces an instance in which the *quiescent* is changed to ܐ; as, ܗܟܠܐ, Gen. xi. 31. This is very rare, and I cannot call to mind another instance of it.

In such forms as ܗܬܚ, ܗܬܚܪ, etc., the ܪ is manifestly changed to ܚ; this sometimes takes place in Aphel, as well as in the passive forms. There does not seem to me, however, to be any reason for exclusively confining this *metabole* to those conjugations. The example adduced by Cellarius, viz. ܗܬܚ, in the conjugation Aphel, may also be referred to the first or third conjugation.

In Yod, or *Pe-Yod.*

25. The *quiescents* whose first radical is ܝ are formed much in the same way as Hebrew verbs of the same kind.

The Yod is usually omitted in the future and imperative of Pehal, but in Aphel is changed to ܐ.

(*a*) Examples of the future: ܬܐܪ for ܬܐܝܪ; ܬܪܪ for ܬܪܝܪ; though it may be written regularly as ܢܬܝܝ, Gen. xxi. 10, not ܢܬܝ.

(*β*) Examples of the imperative mood are, ܬܒ for ܬܒܝ *sit thou;* so from ܬܒܝ we have ܬܒ, ܝܬܒ, etc.

(*γ*) Examples of the fifth conjugation: ܐܟܚܪ *I will add* Gen. viii. 21; ܬܦܚܝ for ܬܦܝܝ. The infinitive ܐܒܕܚ

Gen. xlv. 5, etc. There are cases, however, in which the ת is not changed; as, Gen. iv. 7, תְּשׂוֹאֵת, instead of תְּשׂוֹאֵת. Again, נְשָׂאת for נְשָׂאת, Exod. xiv. 21.

(δ) The ת sometimes undergoes the same change for the passive conjugations as in Aphel; thus, הָשְׂאַת; תָּשׂוּאַת from *a* radix שׂוּת, etc.

(ε) Those cases in which the ת is omitted in the perfect tense, as in Gen. ix. 23, where וַיְכַס is found for וַתְּכַסֶּה, are to be marked as anomalies. The same may be said of the presence of Yod where it should be absent; as וַתְּשִׂמֵם, Deut. xxxi. 19.

26. Verbs in Aleph and Yod are usually regular, except in the cases mentioned in the preceding sections.

QUIESCENTS OF SECOND CLASS.

In Vau, or *Ayin-Vau.*

27. The only class of verbs worthy of note under this head are those whose middle radical is Vau. The following paradigm with שָׂם or שָׂוַם will give the student an idea of the peculiarities of verbs of this class:—

I. PEHAL.

INDICATIVE MOOD.

Perfect Tense.

Person.	*Singular.*	*Plural.*
3.	M. שָׂוַם or שָׂם	שָׂווּ
	F. תָּשׂוַם or תָּשָׂם	תָּשׂוַמְנָה
2.	M. תָּשׂוַמְתָּ	תָּשׂוַמְתֶּם
	F. תָּשׂוַמְתְּ	תָּשׂוַמְתֶּן
1.	שָׂוַמְתִּי	שָׂוַמְנוּ

Future Tense.

Person.		*Singular.*	*Plural.*
3.	M.	𐤔𐤕𐤐𐤌	𐤍𐤕𐤔𐤕𐤐𐤌
	F.	𐤔𐤕𐤐𐤀	𐤍𐤔𐤕𐤐𐤌
2.	M.	𐤔𐤕𐤐𐤀	𐤍𐤕𐤔𐤕𐤐𐤀
	F.	𐤍𐤌𐤔𐤕𐤐𐤀	𐤍𐤔𐤕𐤐𐤀
1.		𐤔𐤕𐤐𐤀	𐤔𐤕𐤐𐤍

IMPERATIVE MOOD.

Person.		*Singular.*	*Plural.*
2.	M.	𐤔𐤕𐤐	𐤕𐤔𐤕𐤐
	F.	𐤌𐤔𐤕𐤐	𐤀𐤍𐤔𐤕𐤐

INFINITIVE MOOD.

𐤔𐤕𐤐 𐤔𐤕𐤐𐤔 𐤔𐤃𐤐𐤔 𐤀𐤔𐤃𐤐𐤔

PARTICIPLES.

Present 𐤔𐤀𐤐 Past 𐤔𐤌𐤐

28. Remarks on the first conjugation:—The *preterite* of this conjugation strongly resembles the Syriac. In the paradigm of Pehal, we have given two forms of the third person singular, one with and the other without the *mater lectionis*. The third person plural may be similarly written; as, ܙܥܦ, Gen. xxxvii. 35; in fact, the *mater lectionis* is sometimes absent in the other persons.

The *future* tense is generally read with ܙ; it is, however, found without it; as, Deut. xiii. 8, ܬܚܡܢ *it shall spare;* ܙܥܙܡ *they will go*, for ܙܥܙܙܡ, Exod. xxxii. 1; ܦܘܡ for ܦܙܘܡ, Deut. xxviii. 52.

The imperative mood is like the Chaldee and Hebrew. When the ultimate or penultimate is a guttural or Resh, the Vau is frequently omitted; as, ܐܝ *inhabit*, Gen. xxxv. 1, for ܐܙܝ; also, ܥܬ *go*, etc.

In this case the ܙ, though omitted in the imperative, is sometimes found in the future; as, ܐܙܝܢ, Gen. xxiv. 55; the rule, however, for omission in the future is, generally speaking, the same as that for the imperative.

Of the infinitive mood, we have given various forms; those which are preceded by ܥ belong rather to the third conjugation; thus, ܬܫܘܒܥ, Gen. xxxi. 7, is *transitive*, whereas the signification of Pehal is *intransitive*, as will be seen by consulting Gen. xxxviii. 10, where ܫܘܒ intransitively is *to be evil*. Compare also ܐܘܝ, Gen. xxiv. 3, and xiii. 6.

The *mater lectionis* of the participle of the present is sometimes changed to ܘ; thus, instead of ܥܢܦ, we find ܥܘܦ, Exod. iii. 5; sometimes ܢ is changed to ܬ, as in the anomalous verb ܢܬܥ; sometimes for Aleph, ܢܬ or ܢܡ is written; as, ܐܢܬܝ, Num. xiii. 20; ܠܢܡܝ, Gen. xv. 14, etc. Such forms seem to carry considerable emphasis.

PARADIGM OF VERBS IN AYIN-VAU.

No.	Person.	ETHPEHEL.	PAHEL.	ETHPAHAL.	APHEL.	ETTAPHAL.
		INDICATIVE MOOD.				
		Perfect Tense.				
Singular.	3. M.					
	3. F.					
	2. M.					
	2. F.					
	1.					
Plural.	3. M.					
	3. F.					
	2. M.					
	2. F.					
	1.					
lar.	3. M.					
	3. F.					

SAME A

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PARADIGM OF VERBS IN AYIN-VAU.

| | | |

29. Remarks on the second conjugation:—This conjugation is like the Syriac in its formation; thus, ܐܬܪܥܐ *was pleased*, Gen. iv. 5; ܐܬܐܥܐ, Exod. xxxii. 30, etc. The student who is acquainted with the paradigm of the Syriac verb in Ayin-Vau will find no difficulty in recognising the tenses, etc., of the conjugation Ethpehel.

30. Remarks on the third conjugation:—This conjugation may be generally known by the characteristic ܬ, as in the Syriac. It is, however, rarely used. Compare the Chaldee Pahel.

31. Remarks on the fourth conjugation:—This conjugation is sometimes read with the characteristic ܬ; as, ܫܬܦܥܐ. The difficulty of distinguishing between it and Ethpehel may have led to the adoption of ܙ instead of ܬ, and the duplication of the last radical; as, ܐܐܙܐܥܐ, Gen. xvi. 2; ܫܫܙܦܥܫ, xxviii. 13.

32. Remarks on the fifth conjugation:—Aphel is generally accompanied by the *mater lectionis* ܬ; as, ܐܬܝܐ; though the ܬ may be omitted before the syllabic suffixes; as, ܥܫܦܐ, Gen. xxi. 29; ܐܐܐܝܫ, xlv. 4. There are some few instances in which ܐ is put for ܬ; as, ܦܐܕܬ *shall distress*, Deut. xxviii. 53, 55. The characteristic *preformant* ܐ is very frequently changed to ܐ, as in the perfect verbs.

33. The sixth conjugation is scarcely distinguishable from the second, except as regards the sense.

QUIESCENTS OF THIRD CLASS.

34. The *quiescent* verbs of this class have ܐ, ܐ, ܬ, ܙ for their third radical. The two latter terminations are rarely found; thus, ܬܠܒ, Num. xxiii. 21, which is

usually quoted as Pehal, seems to be Pahel, from the root ܫܠܓ. The two other instances given by Cellarius, viz. ܡܘܫ, from Gen. xxxvii. 35, and ܙܓܫ, Exod. vii. 20, may be obsolete forms, at least the latter; for the former may be considered as Pahel, the first conjugation Pehal not being in use.

The usual termination of *quiescents* of this class is ܐ. The following is a paradigm of verbs of this kind with ܒܟܐ *he wept.*

I. PEHAL.

INDICATIVE MOOD.

Perfect Tense.

Person.		*Singular.*	*Plural.*
3.	M.	ܒܟܐ	ܙܟܐ
	F.	ܢܟܐ	ܡܟܐ
2.	M.	ܢܡܟܐ	ܟܙܢܡܟܐ
	F.	ܡܢܡܟܐ	ܟܢܡܟܐ
1.		ܢܡܟܐ	ܟܟܡܟܐ

Future Tense.

Person.		*Singular.*	*Plural.*
3.	M.	ܡܟܐܡ	ܟܙܟܐܡ
	F.	ܡܟܐܢ	ܟܡܟܐܡ
2.	M.	ܡܟܐܢ	ܟܙܟܐܢ
	F.	ܟܡܟܐܢ	ܟܡܟܐܢ
1.		ܡܟܐܢ	ܡܟܐܟ

IMPERATIVE MOOD.

Person.	*Singular.*		*Plural.*
2.	M.	ܩܛܠ	ܩܛܠܝ
	F.	ܩܛܠܝ	(ܩܛܠܢ)

INFINITIVE MOOD.

ܠܡܩܛܠ

PARTICIPLES.

Present.		Past.	
M.	F.	M.	F.
ܩܛܠ	ܩܛܠܐ	ܩܛܠ	ܩܛܠܐ

35. Remarks on the first conjugation:—The feminine plural of the third person of the preterite occurs Exod. ii. 16; as, ܐܬܘ ܘܫܐܒܘ ܘܡܠܘ *they came and drew, and filled;* it will be observed that the *quiescent* ܐ is not omitted in ܐܬܘ before ܘ. This is also the case in ܐܬܐܡܪ, Gen. xxxii. 30. Compare remarks in § 7.

The quiescent letter may remain unchanged in the future; as, ܢܒܢܐ, Gen. xi. 4. The Chaldee corresponds exactly with the Samaritan, if we suppose the terminal ܐ changed to ܝ.

An instance of the feminine singular imperative is ܩܡܝ, Gen. xxiv. 60. The form given in the paradigm for the feminine plural of the imperative is like the Syriac in ـنَ. Castel has ܩܡܡܢ, the Syriac ـنَّ. The Chaldee termination ـ may also be added to the root; thus, ܩܛܠ. As far as I am aware, I do not think that any example exists, at least in the Pentateuch, to settle the matter definitely.

The infinitive is generally accompanied by the prefix ܠ;

as, ܡܢܫܐ *to number*, Gen. xv. 5; ܡܚܙܐ *to see*, Exod. iii. 4.

The plural feminine of the participle is found in Gen. xli. 54, ܢܫܡܫ. It will be observed that Benoni and Pehil do not differ in form.

36. Remarks on the second conjugation:—The following are examples of the preterite: Gen. xvii. 1, ܡܚܙܠܗ; ܡܫܠܫܗ, Exod. xiv. 21; ܠܡܡܢܠܗ, Gen. xxxii. 30, etc. An instance of the future will be found in Gen. ix. 14.

37. Remarks on the third conjugation:—This conjugation is usually terminated in the third preterite by ܡ; as, ܡܚܙ, Exod. xv. 25; ܡܢܠ, Gen. xxix. 13.

The other instances given by Cellarius, viz. ܐܒܐ and ܐܠܙܡ, are of the conjugation Pehal.

38. The passive of the third conjugation cannot be distinguished from that of the first, except by the sense; they have the same forms.

39. The fifth conjugation is supported by the following examples:—For the *preterite*—Gen. xix. 24, ܡܪܙܐ; ܠܒܪܗ, viii. 9; ܐܒܐ, viii. 13; ܐܫܒܐ, xxxi. 20. For the *future*—ܡܫܩܠ *I will increase*, Gen. xii. 2; ܡܛܐ, xv. 1; though in both cases they may be *preterites* for the future. (*See the Syntax.*) For the *imperative mood*—ܡܢܫܠ, Gen. xxiv. 14. For the *infinitive mood*—ܐܠܪܗܫ, Gen. xxiv. 19; ܐܠܡܢܫ, xxxvii. 22. For the *participle*—ܡܨܢܫ, Gen. vi. 17. In the infinitive and participle, the examples produced are exceedingly pertinent.

40. Cellarius has given the form ܡܙܛܠܠܠ, from Castel, as belonging to the sixth conjugation; it occurs but very seldom. The following paradigm contains the remaining conjugations.

PARADIGM OF QUIESCENTS IN THE THIRD RADICAL.

No.	Person.	ETHPEHEL.	PAHEL.	ETHPAHAL.	APHEL.	ETTAPHAL.
		INDICATIVE MOOD.				
		Perfect Tense.				
Singular.	3. M.					
	3. F.					
	2. M.					
	2. F.					
	1.					
Plural.	3. M.					
	3. F.					
	2. M.					
	2. F.					
	1.					
		Fut				
ular.	3. M.					
	3. F.					
	M.					

PARADIGM OF QUIESCENTS IN THE THIRD RADICAL.

						IMPERATIVE.	INFIN.	PARTIC.
								Benoni / Pehil
Sing.								
Plur.	2.	M.						
		F.						
Sing.	2.	M.						
		F.						
Plural.	3.	M.						
		F.						
	2.	M.						
		F.						
	1.							

THPEHEL.

hat of Pahel.

nse.

ANOMALOUS VERBS.

41. This class of verbs must be distinguished from th *Defectives* and *Quiescents*, inasmuch as the latter ar *regular*, though varying from the paradigm of a *perfe* verb, while the former apparently follow no regular rul but, in consequence of peculiar combinations of letter undergo certain changes which sometimes cannot be a counted for by referring them to any class of verbs pr viously considered. There are ten of these verbs whic from their frequent occurrence, may be advantageousl explained in this place.

I. The Substantive Verb הָיָה *he was.*

INDICATIVE MOOD.

Perfect Tense.

Person.		*Singular.*	*Plural.*
3.	M.	הָיָה	הָיוּ
	F.	הָיְתָה	(הֵ)מָּה הָיוּ
2.	M.	הָיִיתָ	הֱיִיתֶם
	F.	הָיִית	הֱיִיתֶן
1.		הָיִיתִי	הָיִינוּ

Future Tense.

Person.		*Singular.*	*Plural.*
3.	M.	יִהְיֶה or יִהְיֶה	יִהְיוּ
	F.	תִּהְיֶה or תִּהְיֶה	יִהְיֶה
2.	M.	תִּהְיֶה or תִּהְיֶה	תִּהְיוּ
	F.	תִּהְיִי or תִּהְיִי	תִּהְיֶה
1.		אֶהְיֶה or אֶהְיֶה	נִהְיֶה

IMPERATIVE MOOD.

Person.		*Singular.*	*Plural.*
2.	M.	𐤌𐤓𐤗	𐤓𐤓𐤗
	F.	𐤌𐤓𐤗	(𐤍𐤌𐤌𐤓𐤗)

INFINITIVE MOOD.

𐤌𐤗𐤔, or 𐤓𐤓𐤗 Gen. xviii. 18.

There are no participles. The third masculine future is sometimes further apocopated; as, 𐤌𐤗, Gen. xxviii. 14. The first person masculine is also read 𐤌𐤓𐤀, Gen. xvii. 8. This verb is, for the most part, regular in the *perfect tense* of the indicative, and in the imperative mood, both of which follow *quiescents* of the third class.

II. The Verb 𐤀𐤌𐤀 *there is.*

This verb is the same as the Syriac ܐܝܬ and Hebrew יֵשׁ; it is frequently found in the Syriac New Testament. Examples of the Samaritan are, Exod. xvii. 7, 𐤀𐤌𐤀𐤗 · 𐤗𐤓𐤗𐤌 · 𐤄𐤍𐤄𐤋𐤄 *Is God among us?* The *medial* letter 𐤌 is sometimes omitted; as, 𐤄𐤋𐤗 · 𐤗𐤋𐤀𐤀𐤋 · 𐤗𐤓𐤗𐤌 · 𐤀𐤀 · 𐤄𐤔𐤀 *truly God is in this place*, Gen. xxviii. 16.

The *initial* letter is often omitted, especially when *suffixes* are used; as, 𐤔𐤀𐤌 · 𐤍𐤗 *if thou art*, Gen. xxiv. 42; 𐤍𐤓𐤔𐤀𐤌𐤗, *whether ye are*, Deut. xiii. 3. The negative adverb 𐤀𐤌𐤆 is compound of this verb and 𐤀𐤆. Compare the Syriac ܐܝܟ which is derived from ܐ and ܐܝܬ by crasis and ecthlipsis. (See Schaaf's Syriac Lexicon.)

III. The Verb חיה *he lived.*

PEHAL.

This conjugation, which has an *intransitive* sense, is rarely used; as, תחיה *she shall live*, Gen. xii. 13; xxvii. 40; תחי, Gen. iii. 22, which should be read תחיה, vide Deut. v. 26; תחיו *ye shall live*, Exod. i. 22.

PAHEL.

This conjugation, which is *transitive*, is often found; as, חיתוך יחיוך *they will save thee alive*, Gen. xii. 12; חיתיך *I will make alive*, Deut. xxxii. 39. It is also found written חיך; as, חיך *keep alive*, Num. xxxi. 18. Compare חיכלכל, Gen. l. 20, which is rather of the fifth conjugation.

APHEL.

This conjugation is formed from a root which may be supposed to arise from the *metathesis* of the initial radicals, viz. חהי; as, תחיה *he lived*, passim; החיתיך *saved alive*, Num. xxxi. 15; עם להחיות *to save the people alive*, Gen. l. 20, xlv. 5.

ETTAPHAL.

This conjugation is used *intransitively;* as, תתחיה, *he lived*, Gen. xxv. 7; חתחיה *live*, Gen. xlii. 18.

The other conjugations are rarely met with.

IV. The Verb ירד *he descended.*

This verb, which is the same as the Syriac ܐܬܐ and Chaldee נְחַת, is written for יחד, whence it is formed by changing ח into ר.

PEHAL.

INDICATIVE MOOD.

Perfect Tense.

This is, for the most part, *regular*. Sometimes the primitive form is read; as, אאבכ *she let down*, Gen. xxiv. 16, 45.

Future Tense.

Person.		*Singular.*	*Plural.*
3.	M.	אאחחח	כנאאחחח
	F.	אאחחא	כאאחחח
2.	M.	אאחחא	כנאאחא
	F.	כחחאאחחא	כאאחא
1.		אאחחא	אאחחכ

N.B. It must not be inferred that all these forms are in use; some few are given by analogy. כנאאחא occurs in Gen. xlii. 38, xliv. 29, but, from its transitive sense, may be referred to Pahel or Aphel.

IMPERATIVE MOOD.

Person.		*Singular.*	*Plural.*
2.	M.	אכ or אחכ	גאחכ
	F.	חאחכ	גכאחכ

INFINITIVE MOOD.

אחחג

The participles are formed in the usual manner; as, Deut. x. 21, Gen. xxviii. 12.

APHEL.

INDICATIVE MOOD.

Perfect Tense.

The two persons of this tense mostly used are, the third singular; as, אשׁב Exod. xix. 20; אשׁבּיא Gen. xxiv. 18; and third plural, הושׁב Gen. xliv. 11.

Future Tense.

The third plural, יוֹשׁבוּ, Num. i. 51. Second plural, יוֹשׁבוּן, Gen. xliv. 29. The other persons are sometimes met with.

IMPERATIVE MOOD.

Person.		*Singular.*	*Plural.*
2.	M.	אשׁב	הושׁב
	F.	אשׁבי	הושׁבנה

INFINITIVE MOOD.

אשׁבה Gen. xxxvii. 25.

The *passive* form of this verb also occurs; as, אשׁבאשׁ, Gen. xxxix. 1; אשׁבאשׁ, Num. x. 17, etc.

V. The Verb נתן *he gave.*

PEHAL.

INDICATIVE MOOD.

Perfect Tense.

This is formed *regularly.* The instance נתתם, from Lev. x. 17, given by Cellarius, must be referred to Pahel. Compare Lev. xix. 20.

Future Tense.

This is regular, like verbs in Pe-Yod. It is, however, sometimes formed from ܢܬܰܠ, Hebrew נָתַן.

IMPERATIVE MOOD.

Person.		*Singular.*	*Plural.*
2.	M.	ܣܬܡ; also, ܣܠ Gen. xxx. 26; ܣܬ Gen. xlii. 37.	ܙܣܠ
	F.	ܡܙܬ Gen. xxx. 14.	ܬܠܣܠ

INFINITIVE MOOD.

ܢܠܫ ܢܙܠܫ

PARTICIPLES.

Present.	Past.
ܣܬܡ; also, ܣܬܡܬ Gen. xlix. 21.	ܣܡܬܡ

The latter participle appears to be used in Gen. xxxviii. 14, ܬܣܡܬܡ *she* was *given*. This is probably the case with the instances mentioned under the *perfect tense*. In Lev. xix. 20, our version has "liberty given her," though it should rather be *he has not given her liberty;* a change of nominative which has been adopted in Lev. x. 17, correctly.

The passive forms also occur; as, ܙܣܬܡܠܠ, Lev. x. 14; ܢܙܣܬܡܠܠ, Lev. xxvi. 25; ܣܬܡܠܡ, Lev. xxiv. 20. Also the participle ܣܬܡܠܫ, Exod. v. 16, 18.

VI. The Verb ܠܙܫ *he died.*

This is the same as the Syriac ܡܬ, Chaldee מוּת.

INDICATIVE MOOD.

Perfect Tense.

The middle letter of the whole of this tense is מ; as אמת *he died;* אאמת *she died*, Gen. xxiii. 2; זאמתו *they died*, Exod. iv. 19, etc.

Future Tense.

This is exactly like verbs in Ayin-Vau; as, אזתא אזתא, etc.

IMPERATIVE MOOD.

Singular.	*Plural.*
אזת Deut. xxxii. 50.	זאזת

INFINITIVE MOOD.

אזת אזתת אמתת

PARTICIPLES.

Present.			Past.	
M.	F.		M.	F.
אזת	זאאת Gen. xxx. 1.		אמת	זאמת

VII. The Verb יזז *he went.*

INDICATIVE MOOD.

Perfect Tense.

This follows the form of verbs in Ayin-Vau; as, יז *he went*, Gen. xxii. 13.

Future Tense.

In this tense ת is omitted, on account of the guttural ע. (Vide § 28 of this Chapter.)

The INFINITIVE MOOD is עשׂה; as, תעשׂה *to go*, Deut. xxix. 18.

VIII. THE VERB הלך *he went.*

PEHAL.

INDICATIVE MOOD.

In this mood the verb is formed *regularly.*

IMPERATIVE MOOD.

Singular.	*Plural.*
הלך or הלכי	תהלך or תהלכי

INFINITIVE MOOD.

הלכתה Gen. xi. 31.

The corresponding conjugation Ethpehel is also found; as, התהלך *walk*, Gen. xvii. 1; מתהלך *walking*, Gen. iii. 8.

IX. THE VERB אתא *he came.*

Compare the Syriac ܐܬܳܐ.

PEHAL.

INDICATIVE MOOD.

Perfect Tense.

Person.	*Singular.*	*Plural.*
3.	M. ʾAʿʿaʿ also ʾaʿʿaʿ Gen. xlvi. 1.	ʾAʿʿaʿ
	F. ʾaʿʿaʿ	ʿʿaʿ
2.	M. ʾaʿʿaʿ	ʾAʾaʿʿaʿ
	F. ʿʿaʿʿaʿ	ʾAʿʿaʿ
1.	ʾaʿʿaʿ and ʾaʿ̄ʿaʿ	ʾAʾʿʿaʿ

Future Tense.

This is formed *regularly* according to verbs in Pe-Aleph and *quiescents* of the third class.

IMPERATIVE MOOD.

ʾ̄Aʿʿaʿ Gen. xxxvii. 13, and ʿʿaʿ	ʾAʿʿaʿ

INFINITIVE MOOD.

ʾaʿʿaʿ	ʿʿaʿʿʿaʿ	ʾaʿʿʿaʿ
Gen. xxxvii. 10.	Gen. xlii. 15.	Num. x. 21.

PARTICIPLES.

		Singular.	*Plural.*
Present.	M.	ʿʿaʿ	ʿʿʿaʿ also ʾʿʿaʿʿʿaʿ Gen. xxx. 38.
	F.	ʾʿʿaʿ	ʾaʿʿaʿ Gen. xli. 29.

APHEL.

INDICATIVE MOOD.

The perfect and future tenses are formed as usual; thus, אַהֵבִיא *he brought*, Gen. xxxvii. 2; אַהֲבִיא *he shall bring*, etc.

IMPERATIVE MOOD.

Singular.	*Plural.*
אַהֲבֵא	הַבְאוּ

PARTICIPLES.

מְהֵבִיא Exod. x. 4. מְהֵבִיאִים Deut. viii. 16.

This verb is very frequently used in Pehal.

X. The Verb יָכֹל *he was able.*

INDICATIVE MOOD.

The *perfect* tense of this verb is *regularly* inflected.

The *future* follows the law of verbs in Pe-Yod; as, אוּכַל *I shall be able*, Deut. xxxi. 2; תּוּכַל, *thou shalt be able*, Exod. xviii. 23, etc. There are cases, however, in which the Hebrew anomaly is adopted; as, אוּכְלָה *I shall be able*, Num. xxii. 11.

The infinitive, לָכֶלֶת, occurs Num. xiii. 31.

CHAPTER IV.

THE PARTICLES.

1. The Particles, which form the third part of speech, are generally understood to comprehend the Pronoun, Adverb, Preposition, Conjunction, and Interjection; or, in other words, all those parts of speech recognized in Greek and Latin, and in the modern European languages, with the exception of the Verb and Noun.

PRONOUN.

2. The Pronoun, as being the most prominent and important of the grammatical divisions included in the term Particle, will be considered in the first place. The Samaritan pronouns may be divided into two classes, as in the other Shemitic languages, viz. *Separables* and *Inseparables;* the latter (except the relative) are sometimes called *Suffixes*, the propriety of which term will appear hereafter.

Under the head of *Separables* are included, Personal Pronouns in the nominative and vocative cases, Demonstratives, sometimes the Relative (which is, however, generally expressed by a *prefix*), and the Interrogative Pronouns.

Under the head of *Inseparables* are classed, Personal Pronouns in the oblique cases or preceded by a preposition, Relative, Reflexive, and Possessive Pronouns.

SEPARABLE PRONOUNS.

PERSONAL.

3. The personal pronouns are, as in other languages, of the first, second, and third persons, in both numbers.

There is only one form for both genders of the first person in each number; in the other persons there is a distinct form for each gender, as the subjoined table will shew:—

TABLE OF PERSONAL PRONOUNS.

Pers.	*Singular.*		*Plural.*	
1. COM.	אֲנִי, אֲנִי, אֲנִיא	*I.*	אֲנַחְנָא, אֲנַן	*we.*
2. M.	אַתָּה, אַתְ	*thou.*	אַתּוּן	*ye.*
2. F.	אַתְּ	*thou.*	אַתֵּין	*ye.*
3. M.	אִיתַי, אִית	*he.*	אִינּוּן	*they.*
3. F.	אִיתַי, אִיתַי	*she.*	אִינִין	*they.*

There is another form of the first person singular, viz. אֲנִיא, which sometimes occurs; this form and that first given in the table correspond exactly to the Chaldee אֲנָא and אֲנָה; while the second and third forms are the Hebrew אֲנִי and אָנֹכִי. The two forms of the second person masculine are the same as אַתָּה and אַתְ.

The second person feminine is found in Gen. xxiv. 23, *without* a line over it; it corresponds to the Hebrew אַתִּי, which is usually written אַתְּ.

The first form of the third person masculine is the same as הוּא, while the second is the Syriac ܗܘ.

With the first form of the third feminine, compare the Chaldee and Hebrew הִיא.

The second form of the first person plural is manifestly the Chaldee אֲנַן.

With the forms of the second plural, compare the Chaldee אַנְתּוּן, אַנְתֵּין.

With the two forms of the third plural, compare הִנּוּן masc. and הִנֵּין fem.; for, by interchanging the quiescents ה and א

'of the same organ,' the Chaldee forms are easily transformed to the Samaritan.

DEMONSTRATIVE PRONOUNS.

4. These are included in the following table:—

Singular.		*Plural.*	
M.	זנ, זאזא, זאוא *this.*		
F.	זת, זאת *this.*	C.	זאלא *these, those.*
C.	זנ, זת *this, that.*		

Compare the first form of the masculine singular with the Chaldee דֵּין, and the second and third with the Hebrew זֶה.

With the feminine forms, compare the Chaldæan דָּא.

The first forms of the masculine and feminine, as will be observed, are repeated as of common gender; this arises from their indiscriminate use, somewhat similar to that of הוּא and הִיא among the Hebrews.

With the common form of the plural, compare אִלֵּין.

It must be observed, that many of the Personal and Demonstrative Pronouns receive ז emphatic as a *prefix;* thus, זתאת׳אתזת *that very place.* Again, זאנזת׳זאלאז *these very stones.*

RELATIVE PRONOUNS.

5. Like the Hebrews, the Samaritans have a *separable* relative pronoun, viz. תשא; its use, however, is generally superseded by the *prefix* ת, like the Chaldee ד from דִּי. It is common in number and gender; thus, ׳עתזאד עאתזתפת *thy stranger, who is in thy cities*, Exod. xx. 10; עזפאת׳עאזאלא *thy gods, which brought thee up*, Exod. xxxii. 4.

INTERROGATIVE PRONOUNS.

6. There are two forms of this pronoun; the first ܡܢ, Chald. ܡܢ, which is used of persons, and equivalent to our *who?*—the second ܡܐ, Chald. ܡܐ, used of things, and like our *what?* Thus, ܐܢܬ ܕܡܢ ܒܪܬ *whose daughter are you?* and, ܡܐ ܕܫܡܗ *what is his name?* The neuter form ܡܐ, as it may be called, sometimes appears to lose its sense when used with prefixes; thus, ܐܝܟܡܐ *like as.* There is also another interrogative form ܠܡ, found in Gen. xxxii. 29; as, ܠܡ ܫܐܠܬ ܫܡܝ *why seek for my name?*

Before proceeding to the Inseparable Pronouns, it must be observed that, to express the words 'self,' 'the same,' 'the very one,' the Samaritans follow the Hebrews in substituting ܒܥܨܡ for its equivalent ܒܥܨܡ, as in Gen. vii. 13, ܒܗܝ ܝܘܡܐ ܒܥܨܡ *in this very day.* Compare the Syriac ܒܥܨܡܐ which is used in a similar manner; as, Rom. ix. 3, ܐܢܐ ܒܥܨܡܝ *I myself.* So 1 Cor. vi. 7, ܒܥܨܡܟܘܢ *you yourselves.*

It is probable that ܢܦܫ, synonymous with ܒܥܨܡ, as well as ܢܦܫ *the soul*, are used as reciprocals, in the sense of the Latin 'seipsum.' This inference is justified by the numerous examples found in the New Testament, in which it is so employed by the Syrians.

The Samaritans apparently use ܠܒ *the heart*, reciprocally; as in Gen. xviii. 12, where we find ܘܐܡܪ ܫܪܐ ܒܠܒܗ *and Sarah laughed within her heart*, i. e. herself.

INSEPARABLE PRONOUNS.

7. These Pronouns, which may also be called *suffixes*, from the peculiarity of their being joined to the end of

words with which they coalesce, include the Personal Pronouns with a preposition, Reflexives, and Possessives.

They are contained in the following table:—

Person.	*Singular.*	*Plural.*
1. COM.	ם, ם֫	נו, נ
2. M.	ך, ךָ	כֶם, כֶמוֹ, כֶן
2. F.	ךְ, ךָ, ךָ	כֶן, כָּ, כֶם, כֶן
3. M.	הוּ, וֹ, הָ	מוֹ, הֶם, הֶן
3. F.	הִ, הָ	מוֹ, הֶן, (הֶם)

These inseparables are not joined to nouns, verbs, and particles *indiscriminately*; it will be proper therefore to make a few remarks on their use.

With respect to the *first* person, it must be observed, that the form ם of the singular is joined to nouns of both numbers; thus, from אָב comes אָבִי *my lord;* from בָּנִים *sons*, we have בָּנָי *my sons*, which is contracted into בָּנַי, as in the Hebrew.

There are some instances in which ם is joined to verbs; as, שְׁלָחַנִי *he sent me*, Gen. xlv. 5, Exod. iii. 14. This is frequently the case when the letter immediately preceding the *suffix* is essentially radical.

The second form, however, is that usually found with verbs; as, בֵּרַכְתָּךְ *thou hast blessed me;* יִרְאֶנִּי *he shall see me*, etc.

Both forms of the *first* person plural are used with nouns and verbs; instances of the first are, אֱלֹהֵינוּ *our God;* קְבָרֵינוּ *our sepulchres;* אֲבוֹתֵינוּ *our fathers.* Again, הֶעֱלָנוּ *he made us go up*, Exod. xxxii. 1; הוֹצֵאתָנוּ *thou*

hast led us out, Num. xxi. 5. Instances of the second form are, נאשתנו *our sister*, Gen. xxiv. 60; נאתנחם *he delivered us*, Exod. ii. 19.

8. Upon the suffix כם of the *second* person, the following remarks may be made.

It is found with nouns of both numbers for the masculine gender; and, for the feminine gender, with nouns plural; as, כםאלהיך *your God;* כמעלך · כמלך *your son and your daughter;* כמאבתיכם *your fathers;* כמתנתמם *your eyes*, etc. In Gen. xix. 12, ת is inserted before the terminal כם; for, in speaking of Lot's daughters, we find כמתנתיכם *your daughters*. This insertion of ת must not be confounded with the feminine form כמ, which is used with singular nouns; as, Gen. iii. 16, כמתעלך *your husband;* כמתזרעכם *your seed*, Gen. xvi. 10.

The form כם is also found with verbs; as, כמשאלך *he loved thee;* כמאשתתיכם *have I established thee*, Exod. ix. 16; כמאשלחכם *I will send thee*, Gen. xxxii. 26. The terminal כנ with the *epenthetic* נ is usually found with the future tense; as, כנעשיתיכם *I will make thee*, Gen. xii. 2; כנהשבתיכם *I will restore thee*, Gen. xxviii. 15, etc.

The ת of the feminine form כמ is usually omitted when joined with a particle; as, כמל *to thee*, Gen. xx. 16; כמנמ *from thee*, Gen. xxx. 2; כמתל is found in Exod. ii. 7.

The first form כתם of the *second* person *plural* masculine is found with nouns and verbs; but with the latter it is generally not suffixed immediately, but with the interposition of the characteristic of the accusative case; as, כתמאלהיכם *your God;* כתמאבתיכם *your fathers;* כתמאתם · והלכתיכם *and will lead you*, Gen. xlviii. 21. It is also found with particles; as, כתמל *to you*, כתמעמכם *with you*, etc., though

in this case the second form כֶּם is usually employed; as, מִכֶּם *from you*, Deut. ii. 4, etc.

The latter form is not only found with the particles, but also with nouns; as, בִּלְבַבְכֶם · עַל · בְּנַפְשְׁכֶם · עַל *in your heart and in your soul*, Deut. xi. 18.

The last form in both genders, viz. כֶּן, is a verbal suffix, and is formed by means of the *epenthetic* נ, from כֶ, like נִי from י.

The first two forms of the feminine plural are joined to nouns; as, נַפְשְׁכֶן *your soul;* sometimes by the insertion of ת, as in the case of the masculine suffixes; thus, אֲבִיתֵכֶן *your father*, Gen. xxxi. 5. The other forms of the feminine are found with verbs.

9. The form הוּ of the *third* person *singular* is found with nouns of both numbers, also with verbs; as, רֹאשׁוֹ *his head;* זַרְעָהּ *her seed;* שָׁתוֹ *he set him*, Gen. xlvii. 7; מְשִׁיתִהוּ *I drew him forth*, Exod. ii. 10. In the masculine gender, הוּ is sometimes *suffixed* by the interposition of א; as, חֹתְנוֹא *his father-in-law*, Exod. iii. 1; הוֹרָאוּ *he shewed him*, Exod. xv. 25. The א was probably added to mark distinctly the difference between the word and its suffix. Compare remarks on verbs, § 7.

The second form ת of the masculine gender, is used with plural nouns, as, תֵּיתֵמוֹ *his eyes;* תֵּימֵי *his sons*, Gen. ix. 1; Chald. בְּנוֹהִי, Syriac ܒܢܘܗܝ, etc.

This terminal is found also with singular nouns and particles, in which case ת is inserted before the suffix; as, תֵּיתֵי *his father*, Gen. xlvi. 1, xlvii. 11; תֵּיתָא *his brother*, Exod. xvi. 15; תֵּיתַי *upon him*, etc.

The suffix הֵן of common gender, formed by the *epenthetic* Nun from הֵ, is used with verbs; as, הֵיבָרְכֵנוּ *I will*

destroy him, Exod. xxxii. 33; תְּשַׂנְאֶנָּה *shall hate her*. Deut. xxii. 13. It must be observed that it is mostly employed with the *future* tense, and, comparatively speaking, is very seldom found with the preterite; as, וַיִּתְּנֵהוּ *he placed him*, Deut. xxxii. 10.

The first two forms of the *plural* number *masculine* are joined with nouns of the singular number, the second being that which is usually employed; as, יָדָם *their hand*, Gen. xxxvii. 22; עַל־שְׂמֹאלָם *on their left hand*, Exod. xiv. 22. Also with nouns of the plural number; as, אֲבֹתָם *their fathers*, Exod. xii. 40; דּוֹרֹתָם, Gen. xii. 5.

The third form, הֵם, is masculine, and is only employed with verbs; as, אֲבָרְכֵם *I will bless them*, Num. vi. 27; הִכּוּם וַיְדֹשְׁשׁוּם *they struck them and bruised them*, Num. xiv. 45. This suffix is not, however, used exclusively, since the simple form הֵ occurs; as, הָרַג *he slew them*, Gen. xiv. 16; הֲקָמָם, Num. xvi. 39. Vide Deut. ix. 17.

The *feminine* forms of this person, viz. הֶנָּה and הֵנָּה, are used with nouns of both numbers; as, מִשְׁפָּטָן *their judgment*, Num. xxvii. 5; אֲבִיהֶן *their father*, Num. xxvii. 7, etc.

The last form, הֵן of the feminine gender, may be joined to verbs, but very seldom occurs. The student must be careful to distinguish it from the same form, which is used for the first person plural.

These pronouns, it will be observed, serve for the Personal Pronouns in the oblique cases, for the Possessives, and Reciprocals.

10. The relative pronoun is usually expressed by the *prefix* שׁ, which is employed like the Chaldee דִּ.

ON THE MODE OF SUFFIXING.

11. In adding the inseparables to nouns of the absolute state, the ܐ characteristic of the feminine is changed into ܬ; as, ܐܠܪܬܐ *a handmaid*, ܡܬܠܪܬܐ *my handmaid*, Gen. xvi. 2. If the noun be plural, the terminal ܝ or ܢ of the plural *formative* is omitted, and the suffix added to the remaining part; as, from ܒܢܝܢ *sons*, comes ܙܡܝܢ *his sons*, etc.

But if the noun be in the emphatic state, the ܐ is wholly omitted, and the suffix takes its place; as, ܐܢܦܫ *the soul*, ܡܢܦܫ *my soul;* ܐܢܬܬ *the wife*, ܒܢܬܬ *thy wife*; ܐܐܒܗ *fathers*, ܢܐܒܗ *our fathers*.

12. There are three nouns which deserve especial consideration; these are, ܐܒ *a father;* ܐܚ *a brother;* ܚܡ *a father-in-law*. These nouns are connected with their suffixes by inserting ܙ, like the Chaldee and Syriac; or ܡ, like the Hebrew.

The following are examples of this peculiarity:—

Examples of ܐܒ; as, ܐܙܒ, ܒܙܒ, ܢܙܐܙܒ, etc., with ܙ; ܙܡܒ, ܢܢܡܒ, ܢܙܐܡܒ, with ܡ.

Examples of ܐܚ; as, ܒܙܚ, ܐܙܚ, ܢܢܙܚ, etc., with ܙ; and ܙܡܚ, ܢܢܡܚ, etc., with ܡ.

Examples of ܚܡ are rare; as, ܡܙܚܡ, Exod. xviii. 1; ܒܡܙܚܡ, Gen. xxxviii. 13. Also with ܡ in Gen. xxxviii. 25; as, ܐܡܚܡ *her father-in-law*.

This is not, however, the case with the suffix of the first person; for in Gen. xx. 12, we find ܡܒ ܒܬ *daughter of my father;* and in Gen. iv. 9, ܐܢ ܡܚ ܐܝܟܐ *am I my brother's keeper?* In both these instances, however, the nouns are in 'regimen,' which may probably account for the deviation from the general rule.

13. The suffixes are usually added to verbs without changing any letter; as, 𐤌𐤍𐤄𐤓𐤔𐤍 *he led me*, Gen. xxiv. 27; 𐤏𐤔𐤐𐤀𐤊 *they made thee go up*, Exod. xxxii. 4, etc.

Quiescents of the third radical in 𐤀 or 𐤄 sometimes vary from this rule. These letters may be changed into 𐤉; as, 𐤄𐤔𐤉𐤍𐤏 *he numbered them*, Num. i. 19; 𐤄𐤉𐤌𐤍𐤄 *he delivered us*, Exod. ii. 19; 𐤄𐤔𐤉𐤍𐤅 *he overlaid them*, Exod. xxxvi. 36. They are also sometimes omitted; as, 𐤌𐤄𐤋𐤒𐤌 *he shall see me*, Exod. xxxiii. 20.

14. The *epenthetic* 𐤄 between the verb and its suffix is so often used by the Samaritans, that, by coalescing with the *suffixes* themselves, an entirely new series would seem to have arisen. See the table, p. 72.

15. The *interposition* of 𐤉 which sometimes occurs may be accounted for by supposing it to be a contraction of the case-mark 𐤉𐤌; thus, 𐤄𐤉𐤄𐤆𐤖𐤐, Deut. iii. 3, is the same as 𐤄𐤉𐤌 · 𐤄𐤆𐤖𐤐; similarly, 𐤄𐤔𐤉𐤔𐤋𐤒 for 𐤄𐤔𐤉𐤌 · 𐤔𐤋𐤒 *they saw them*. In fact, the pronominal suffixes, especially 𐤄𐤔𐤏 and 𐤄𐤔, are frequently found separated from the verb by 𐤉𐤌; as, 𐤄𐤔𐤏𐤉𐤌 · 𐤏𐤑𐤃𐤌 *he will bless you*, Deut. i. 11; 𐤄𐤔𐤉𐤌 · 𐤏𐤑𐤃 *he blessed them*, Exod. xxxix. 43.

16. There are cases in which the methods employed by the Hebrews in suffixing the particles have also been adopted by the Samaritans; thus, 𐤔𐤌𐤉𐤔𐤄𐤃, Gen. xix. 16, 30; instead of which 𐤄𐤉𐤉𐤄𐤃, Gen. xxxvi. 6, and 𐤄𐤉𐤄𐤄𐤃 Num. xxxvi. 2, are more usually employed. Such instances of Hebrew usage are perhaps due to the carelessness of the copyists, who from their acquaintance with that language, may have foisted in forms which are undoubtedly opposed to Samaritan usage.

ADVERB.

17. The adverbs, as well as the prepositions and conjunctions, may perhaps be considered as having been originally substantives in the constructive state. Some of them consist of *radical* letters alone; as, ܒܰܕ *suddenly;* ܥܰܠ *against;* ܩܰܕ *before.* Others are formed with *serviles;* as, ܟܰܕܥܘܡ *little*, or *too little;* ܥܰܡܕܥ *in order that*, etc. It is scarcely worth while, in a rudimentary work like the present, to discuss the senses of the substantives from which these particles are derived. The syntax of the adverb will be found in the Chapter on that subject.

A list of adverbs is subjoined, slightly differing from that given by Cellarius, which will be found exceedingly useful for reference.

ܐܰܝܟܰ where

ܗܳܟܳ, ܗܳܟܳܗ } hitherto (*a*)

ܗܳܟ, ܐܳܗ } so, also

ܐܳܟ verily

ܠܰ not; *prohibitive*

ܐܰ if, since, where; Heb. אִם

ܗܠܰܟܰ before that

ܐܳܟ so, just as

ܐܰ why, because

ܟܗ *for* ܗܰ behold

ܗܳܗ here, hither

ܡܰܒܠܗ however

ܡܰܒܗ nay

ܐܗ behold, lo!

ܡܰܕܰܝ moreover

ܗܳܒ then; *also* ܟܳܒ

ܕܳ when, since

ܝܰܕܳ already

ܟܰܝ like as, Lev. xix. 34.

ܗܳܫ like as

ܐܳ so, also

ܟܠ not

ܝܠ oh that, perchance

ܕܝܠ, ܕܝܰܠ } only

ܟܡܠ not, nothing

ܗܳܫܠ wherefore (*β*)

ⳁⳇⳉ	in vain, gratis	Ⳉⳇⳇ	hitherto, moreover
Ⳉⳉ	since	ⳉⳈⳇⳇ	hitherto, more
ⳋⳉ	how	ⳁⳎⳇ	suddenly
ⳃⳇⳃⳉ	above	Ⳅⳇⳁⳉⳉ	little, too little
ⳁⳄⳁⳉ	whence (*β*)	ⳅⳅ	much, exceedingly
Ⳅⳁ, ⳉⳁ	now	ⳉⳅⳉ	and ⳉⳈⳉ now (*γ*)
ⳈⳎⳄ, Ⳉⳇ	as far as	ⳅⳉⳅⳉ	*same as* ⳅⳅ
		ⳁⳉⳉⳄ	there

The adverb marked (*a*) is generally used of the *continuation* of time. The final ⳋ is omitted with a suffix; as, ⳁⳈⳉⳄ, Exod. ix. 17.

Those marked (*β*) are interrogative adverbs. The former is from ⳋⳉ and ⳃ; Greek *διότι*. The latter is a compound of ⳁⳄ and ⳁⳉ, that is *from where;* Latin *unde;* Greek, *πόθεν*.

The adverb marked (*γ*) is the Hebrew נָא; it is properly an imperative mood; its plural, Ⳉⳅⳉ, is found in Gen. xlv. 4, but the singular form, ⳉⳅⳉ, may be used in a plural sense; as in Exod. xii. 3.

The student is recommended to get this table of adverbs by heart; inasmuch as frequent recurrence to the Lexicon, in the present state of Samaritan lexicography, is not only tedious, but requires more than ordinary skill and perseverance to render it practically useful.

PREPOSITION.

18. The Prepositions may be divided into two classes, like the Pronouns, viz. Separables and Inseparables or Prefixes. As regards the former class, it is sufficient to

observe that they are generally employed as in the other Shemitic languages.

The following Table of them, formed from that of Cellarius, will be read advantageously, inasmuch as it contains those which are mostly in use:

ܠ	at, to	ܥܠ ܩܕܡ	at, to
ܠܩܕܡ	at, to, near	ܠܠܥܕܡ	*same as* ܠܠܥܕ
ܠܠܥܕ	on account of	ܬܚܝܬ	below, beneath
ܒܝܢ	between	ܒܠܝ	without, from (γ)
ܥܪܠܒ	beside, except	ܒܓܘ	within
ܒܬܪ	after, behind	ܡܢ	from, before
ܡܛܠ	on account of (*a*)	ܥܕ	as far as
ܡܐܚܪ	behind, after	ܥܠ	upon (δ)
ܐܢܬܠܟ	for, in the place of	ܥܡ	with, together with
ܟܢܓܕ	over against; *also with prefix* ܠ.	ܠܓܒ	against, afar; *with prefix* ܠ, according to, nigh to
ܬܚܬ	under, below; *with prefix* ܥ	ܩܕܡ ܩܕ	before, in the presence of;
ܓܘ ܒܓܘ *also* ܓܘ	within	*also with the prefixes* ܠ, ܥ	
ܠܐܟ	beyond, afar (β)		

The preposition marked (*a*) is accompanied by ܥܠ, Gen. xx. 3; it is like the Hebrew עַל.

That marked (β) is read, in some cases, with ܥ prefixed.

The preposition (γ) is formed by means of a double prefix.

(δ) also is formed in a similar manner to (γ); thus, ܠܥܠܥ is a *pleonasm*, with the same force as ܠܥܠ.

The pronominal suffixes are added to these prepositions in the same way they are added to nouns; thus, ܡܥܡ *with me*; ܡܢܟ *from thee*; ܟܬܪܝܗܘܢ *after them*, etc.

19. Some of these prepositions, as in the Hebrew, insert ם between themselves and the suffix; as, ܥܡ݂ܠ݁ *upon him;* ܥܠܡ݂ܠ݁ *upon us;* ܒܡ݂ܒ݁ *in thy presence;* ܩܕܡ݂ܒ݁ *before them*, etc.

The two prepositions ܒܡ݂ and ܥܡ݂ܠ, which latter is used for the Hebrew אֶל, are found with and without the ם inserted; as ܒܒܡ݂ *between thee;* ܒܩܒܡ݂ *between you;* ܒܩܥܡ݂ܠ *to you;* ܒܩܗܡ݂ܥܡ݂ܠ *to them*, etc.

Generally speaking, the others adopt the common rule, though there are many exceptions.

20. The preposition ܠ݁ not only assumes ם, but, in addition to it, ܐ; as, Gen. xxxviii. 13, xlv. 1, ܐܡ݂ܐܠ݁; in the latter place, however, the ܐ is marked by a small horizontal stroke, signifying that the letter was inadvertently inserted.

For further information respecting the construction of the Prepositions, see the Syntax.

INSEPARABLE PREPOSITIONS.

21. These consist of single letters, and are joined to nouns, to verbs in the infinitive, and to particles, by *prefixing* them: from which circumstance the name sometimes given to them is derived.

These prepositions are ܒ, ܒ, ܠ, ܫ, corresponding exactly to the same *prefixes* in Hebrew. It will be observed that the complete forms ܒܫ and ܠ݂ܐ̈ܒ are generally used with the *suffixes*.

The following examples will shew how these prepositions are connected with the *suffixes:* ܒܩܒܐ *in you;* ܒܡ݂ܗ *in them;* ܗܠ *to him;* ܒܠ *to us*, etc.; ܒܫ *from thee*, Gen.

xxx. 2; ⳉⲁⲛⲝⳉ *like as thee*, Deut. xviii. 18. For further information, see the Syntax.

CONJUNCTIONS.

22. The following list is from that given by Cellarius:

ⲙⲁ or, either	ⲉⲥⲉ } lest (*a*)
ⲁⲥⲁ but	ⲉⲥⲉⲥⲉ }
ⲝⲥⲁ unless	ⲥⲉ *same as* ⲁⲥⲉ
ⲁⲙⲙⲥⲁ if not, unless	ⲁⲥⲉ because, for (*β*)
ⳉⲁ if	ⲗⲉ because, if, that
ⲗⲁ also, moreover	ⲝⳉ because
ⲥⲙⲝⲏ in order that; *also*	ⲙⲃⳉ because; *also with the*
ⳉⲁⲏ but [*with prefix* ⲥ	*prefix* ⲏ
ⲗⲁⲏ but, only; lest (Gen. iii. 3.)	ⳉⲃ *same as* ⳉⲁ

The conjunction marked (*a*) is read with ⲝⲃ; as, ⲝⲃ ⲉⲥⲉⲝ *so as not.* That marked (*β*) is found with ⲁⲥ in the sense of *that not;* and with ⳉⲁ in the sense of *but that.*

The prefix ⲝ *and*, is also a conjunction; it is not *conversive*, as in Hebrew.

GENERAL REMARKS ON THE PARTICLES.

23. We must not omit to mention here the *prefix* ⲉ, which is rarely used in the Samaritan with the force of the Greek article, like the corresponding Hebrew *prefix* ה, except in some nouns purely Hebrew; as, ⳉⲙⲉⲥⲁⲥⲁⲉ *the God;* ⳉⲝⲁⲁⲉ *the man.* It is also employed with the pronouns; as, ⲁⲝⲉⲉ *he;* ⲁⲙⲉⲉ *she;* ⲗⲝⲉ and ⲉⲝⲉ for ⲗⲝ and ⲉⲝ respectively; ⲗⲙⲥⲁⲁⲉ *these*, ⲗⲝⲗⲁⲁⲉ *they*, etc.

The following are instances of its use with the participles;

𐤌𐤀𐤀𐤄 *ὁ ἐρχόμενος*, Exod. xiv. 19; 𐤓𐤂𐤔𐤄 *ὁ ἀναγαγὼν*, Levit. xi. 45; 𐤏𐤅𐤒𐤄 *ὁ κατοικῶν*, Deut. i. 44.

24. The use of 𐤄, as explained in the previous article, must be carefully distinguished from that in which it is interrogative; as, 𐤄𐤀𐤍 · 𐤌𐤁𐤀 · 𐤏𐤇𐤅𐤀𐤄 *am I my brother's keeper?* Gen. iv. 9; so in Gen. xlv. 3, 𐤔𐤌𐤅𐤓 · 𐤌𐤃𐤀 · 𐤒𐤇𐤅𐤄 *is my father yet alive?* etc. In Deut. xxxii. 6, 𐤀 is put for 𐤄; as, 𐤔𐤌𐤃𐤀 · 𐤀𐤇𐤄 · 𐤀𐤌𐤆𐤀 *is not he thy father?*

25. The Samaritans do not appear to employ 𐤄 as a *suffix* like ה of the Hebrews, expressive of *motion* or *rest.* For though 𐤄𐤅𐤏𐤀 is sometimes found without the preposition 𐤆, 𐤄 can scarcely be held to supply its place; because instances occur of 𐤅𐤏𐤀 without 𐤄, as in Gen. xii. 5, where ellipses of the preposition 𐤆 are manifest.

ON THE PERMUTATION OF LETTERS.

26. No letters in the Samaritan language undergo such various permutations as those which are usually, though improperly, called gutturals; viz. 𐤅, 𐤁, 𐤄, 𐤀. The letter 𐤅 is very frequently written for 𐤁; as, 𐤄𐤅𐤏𐤇𐤀 for 𐤄𐤁𐤏𐤇𐤀; 𐤄𐤏𐤃𐤅 for 𐤄𐤏𐤃𐤁; 𐤆𐤋𐤅 for 𐤆𐤋𐤁, etc.

This letter is also found written for 𐤀; as, 𐤔𐤅 *if*, for 𐤔𐤀; 𐤔𐤌𐤏𐤌𐤋𐤅 for 𐤔𐤌𐤏𐤌𐤋𐤀. So 𐤄𐤔𐤅 for 𐤄𐤔𐤀 *a mother;* 𐤆𐤅𐤫 for 𐤆𐤀𐤫, etc. On the other hand, 𐤀 is found for 𐤅; as, 𐤓𐤏𐤀 for 𐤓𐤏𐤅, etc. The guttural 𐤁 is found for 𐤅; as, 𐤁𐤏𐤀 for 𐤅𐤏𐤀. Also for 𐤀; as, 𐤄𐤀𐤔𐤁 for 𐤄𐤀𐤔𐤀.

The guttural 𐤄 is found for 𐤅; as, 𐤄𐤏𐤀 for 𐤅𐤏𐤀. Also for 𐤀; as, 𐤌𐤏𐤁𐤄 for 𐤌𐤏𐤁𐤀.

The above are only a few examples of such permutations; numerous others could be produced, but may be safely left

to the student's own observations. Such variations are not easily to be accounted for, except on the principle that "letters of the same organ may be interchanged promiscuously."

27. Other letters are found interchanged, besides the gutturals; as, 𐤄 for 𐤇 in 𐤀𐤄𐤅, instead of the Hebrew הִוָּה *he shewed;* 𐤄𐤉 for 𐤇𐤉, etc. Also 𐤐 for 𐤏; as, 𐤌𐤐𐤆𐤀 for 𐤌𐤏𐤆𐤀, Gen. xxv. 32.

Similarly, 𐤋𐤍 is found for 𐤊𐤀, and 𐤅 for 𐤐. Various others are given by Morinus. These are sufficient, however, for our purpose.

28. Besides interchanging letters, the Samaritan, like most other languages, is affected by those changes known as *metathesis* and *aphæresis.* Thus, 𐤌𐤋𐤕 for 𐤌𐤕𐤋; 𐤔𐤋𐤌𐤌𐤐 for 𐤀𐤋𐤌𐤔𐤌𐤐. So 𐤀𐤋 for 𐤋𐤀; 𐤑𐤐𐤕 for 𐤐𐤑𐤕, etc. Instances of *aphæresis* are 𐤆𐤌𐤐 for the complete form 𐤆𐤐𐤔; 𐤌𐤀 for 𐤌𐤀𐤌; 𐤒𐤅 for 𐤒𐤅𐤋, etc.

29. Before concluding, we shall give a few examples of *crasis;* thus, 𐤀𐤄𐤋 · 𐤋𐤀 *behold I,* becomes, Gen. xxii. 11, 𐤀𐤄𐤋𐤀; similarly, 𐤄𐤒𐤋𐤋𐤀 *behold ye,* Deut. i. 10. This change especially takes place with the particle 𐤋𐤆 and verbs; as, 𐤃𐤋𐤒𐤋𐤆, Deut. iii. 26; 𐤄𐤒𐤔𐤃𐤔𐤋𐤆, Gen. xxxvii. 22, etc. I confess, however, I have some doubt as to the legitimacy of the *crasis* in the latter case.

SYNTAX.

CHAPTER V.

ON THE NOUNS.

1. One substantive depending on another is frequently used by the Samaritans instead of an adjective; thus, 𐤀𐤔𐤖𐤉 · 𐤀𐤃𐤀 · 𐤀𐤔𐤀 · 𐤀𐤋 · 𐤀𐤃𐤂𐤂𐤓 *and his mother took for him an ark of bulrushes*, Exod. ii. 3; · 𐤀𐤔𐤌𐤔𐤔𐤀 · 𐤌𐤅𐤒𐤍 · 𐤀𐤌𐤓 𐤀𐤔𐤓𐤒·𐤌𐤅𐤒𐤍 · 𐤀𐤌𐤓 *and the clothes of service and the garments of holiness*, Exod. xxxi. 10; 𐤓𐤔𐤂 · 𐤌𐤑𐤃𐤓 *sacrifices of righteousness*, Deut. xxxiii. 19.

2. A substantive is frequently used, as in the first section, instead of an adjective, to denote the materials of which anything is composed; as, Exod. xxviii. 17, 𐤋𐤃𐤀·𐤀𐤓𐤔𐤋𐤔𐤀 *rows of stone*. In this place we may notice the phrase 𐤔𐤌𐤔𐤓𐤌 · 𐤔𐤌𐤋𐤔 · 𐤔𐤌𐤀𐤍𐤀, Gen. xli. 1, signifying *two years of days*, or *two full years*, as it is rendered in our version; it must be observed that the governing noun is in the absolute state, and not in the constructive, as is generally the case; the nouns *governing* and *governed* must therefore be considered in *apposition*, the former expressing the whole, the latter parts thereof.

3. The cardinal numerals from three to ten inclusive interchange their genders, as in the Hebrew, inasmuch as feminine forms are joined with masculine nouns, and *vice versâ;* thus,

שְׁנָתַיִם יָמִים *two years*, Gen. xlv. 6; אֶחָד יוֹם *one day*, Gen. i. 5, etc., are *concordant;* but שְׁלֹשָׁה בָנִים *three sons*, Gen. vi. 10; אַרְבָּעָה מְלָכִים *four kings*, Gen. xiv. 9; חָמֵשׁ שָׁנִים *five years*, Gen. xlv. 11; שֶׁבַע פָּרוֹת *seven kine*, Gen. xli. 18; תִּשְׁעָה פָּרִים *nine bullocks*, Num. xxix. 26; עֶשֶׂר אֲתֹנוֹת *ten she-asses*, Gen. xlv. 23, are all *discordant* in gender, and in *number* also; the singular numeral being added to a plural noun.

It will appear by the subjoined examples that the cardinals are used in the constructive as well as in the absolute state; as, שְׁתֵּי נָשָׁיו *two of his wives*, Gen. xxxii. 22; שְׁמֹנֶה צֶמֶד *eight of oxen*, Num. vii. 8; עֲשֶׂרֶת הַדְּבָרִים *ten of sayings* or *commandments*, Deut. iv. 13, etc.

4. The cardinal numerals *usually* precede their nouns, as our examples will shew; this is, however, by no means always the case, as they sometimes follow; in which situation אֶחָד *one* is always found.

5. Those numerals which are multiples of ten are joined to singular and plural nouns; שְׁלֹשִׁים גְּמַלִּים *thirty camels*, Gen. xxxii. 15; עֶשְׂרִים כֶּסֶף *twenty silver pieces*, Gen. xxxvii. 28; שְׁלֹשִׁים שָׁנָה *thirty years*, Num. iv. 3.

6. The *composite* numerals from ten to one hundred are usually so arranged that the less precedes the greater; as, Gen. xxxii. 22, עַשְׁתֵּי עָשָׂר *eleven;* עָשָׂר אַרְבָּעָה *fourteen*, Num. xxix. 20, etc. The *composite* numerals beyond one hundred are free from this restriction, and can either follow or precede; שְׁלֹשׁ מֵאוֹת שְׁמֹנָה עָשָׂר *three hundred and eighteen*, Gen. xiv. 14; מֵאָה עֶשְׂרִים וְשָׁנָה *one hundred and twenty*, Deut. xxxiv. 7.

7. The ordinal numerals do not exceed ten in number;

for beyond that number, their place is supplied by the cardinals; as, בִּשְׁנַת הָאַרְבָּעִים *in the fortieth year*, Num. xxxiii. 38.

8. The noun substantive is frequently doubled, so as to convey the idea of a whole, comprehending a series of individuals of the same kind; thus, in Lev. xxiv. 15, אִישׁ אִישׁ כִּי יְקַלֵּל *whosoever curseth his God;* that is, *every man*, without exception.

This repetition of the substantive frequently implies *multitude;* as, in Gen. xiv. 10, בֹּאֲרֹת בֹּאֲרֹת בֹּאֲרֹת *many slime-pits;* or, as it is rendered in our authorised version, "full of slime-pits."

The repetition in Gen. xxxii. 16, has a *distributive* sense; עֶדֶר עֶדֶר לְבַדּוֹ בְּיַד עֲבָדָיו *and he delivered them into the hand of his servants, drove by drove.*

This repetition expresses duality and diversity in Deut. xxv. 13, אֶבֶן וָאֶבֶן *two different stones*, or two stones of different weight.

9. It has been previously said that one noun dependent on another is frequently used instead of an adjective; there are cases in which the governing noun has the force of an adjective; as, וְשָׁלְשׁוּ מִבְחַר שָׁלִשָׁיו טָבְעוּ בְיַם סוּף *and as for the flower of his captains he hath drowned it in the Red sea*, Exod. xv. 4, rendered "chosen captains" in our version.

The construction just explained is that always followed by כֹּל, the signification of which, since it is properly a substantive, is 'the whole'; as, מִכָּל בָּנָיו כֹּל יָתֵר *more than all his children*, Gen. xxxvii. 3, properly, *the whole of his children;* כֻּלָּנוּ בְּנֵי *we all* are *sons*, Gen. xlii. 11; כָּל טוּבִי כֹּל *all of my goodness*, Exod. xxxiii. 19; כָּל מְלַאכְתְּךָ כֹּל *all thy work*, Deut. v. 13. In the two last examples the *con-*

struction may be inferred from the former ones, where a discrepancy of number exists between 2ע and the governed noun.

10. By joining a noun with itself in the plural number, a superlative sense is frequently conveyed; as, ǝמשקפ · שקפ *holy of holies*, Exod. xxvi. 33; ענמשעש · שעש *servant of servants*, Gen. ix. 25; ǝמǝ2א · ǝ2א *God of gods*, Deut. x. 17.

11. The governed noun of two nouns in *regimen* may have either a *subjective* or *objective* sense; thus, · אצǝענא עקד may be either *the injury* inflicted *on Sodom*, or, *the injury* inflicted *by Sodom* on others. In Gen. xviii. 20, עקד · אזהמ *the cry about Sodom*, the relation is objective. In Gen. i. 26, ǝעמ · אמנבנ *the fishes of the sea*, the relation is subjective. עמ2ז · מאצǝענא *my wrong* be *upon thee*, Gen. xvi. 5; here the suffixed pronoun is objective. ǝאמעט · מעצמ *the days of his mourning*, Gen. l. 4; here it may be subjective or objective,—in the former case referring to Joseph, and in the latter to Israel. The reader who has an acquaintance with Latin and Greek, will immediately see that the Samaritan usage here precisely accords with that of the genitive, objective, and subjective in those languages.

12. When one noun depending on another is used for an adjective, the suffixed pronoun, if there be any, is sometimes added to the governing, at other times to the governed noun; thus, in Lev. xx. 3, משקפ · עש *the name of my holiness*, instead of שקפ · מעש *my name of holiness*, or, *my holy name*, as it is usually rendered; משקפ · ךצר *the mountain of my holiness*, instead of שקפ · מךצר *my mountain of holiness*, or, *my holy mountain*, etc.

13. The adjective, when qualifying a substantive, is

usually put after it; as, אמרה גדלה מאור הגדול *two great luminaries*, Gen. i. 16. When, however, the adjective is used predicatively, it precedes the substantive; as, גדל עונתי *great is my punishment*, Gen. iv. 13, רעה הדבר הזה *the thing is not good*, Exod. xviii. 17.

14. The Hebrews and Samaritans sometimes use a substantive accompanied by a preposition with the same force as an adjective; thus, Exod. i. 14, עבדה בשדה *work in the field*, i. e. 'field-work.'

15. The subject of a simple proposition in the plural number is sometimes accompanied by a predicate in the singular, the effect of which is to add a *distributive* force; as, ארור קלליך ברוך מברכיך *cursed be each one that curseth thee, and blessed be each one that blesseth thee*, Gen. xxvii. 29; רעה צאן עבדיך *a pastor of sheep* is each of *thy servants*, Gen. xlvii. 3. Similar constructions are observed in the classic authors; as, Catull. c. 107, 'insperanti nobis;' Tibull. lib. 3, in last elegy, 'nobis merenti,' etc.

With רעה, which is supposed to be of the singular number, compare רֹעִי, Zech. xi. 17.

16. The peculiar construction of the noun אֱלֹהִים with a plural verb, among the Hebrews, does not appear to have been adopted by the Samaritans in the corresponding word אלהים; for, in Gen. xx. 13, where the Hebrew plural הִתְעוּ is used, the corresponding Samaritan is תעה התעני אלהים, *God caused me to wander;* כי נגלה אליו אלהים *because there God appeared unto him*, Gen. xxxv. 7.

17. Nouns collective, though in the singular number, are capable of being construed with a plural verb; as, כל הארץ באו *the whole of the earth came*, Gen. xli. 57;

𐤀𐤅𐤒𐤋 · 𐤁𐤉𐤈 · 𐤐𐤓𐤏𐤄 *the house of Pharaoh heard*, Gen. xlv. 2; similarly, 𐤀𐤌𐤓 · 𐤊𐤋 · 𐤄𐤏𐤌 *and the whole of the people shall say*, Deut. xxvii. 26.

These nouns may have also a plural pronoun referring to them; as, 𐤂𐤓𐤉𐤄𐤊𐤌 · 𐤂𐤓𐤊 · 𐤁𐤀𐤌 · 𐤉𐤄𐤉𐤄 · 𐤆𐤓𐤏𐤊 · 𐤁𐤀𐤓𐤑 𐤂𐤓𐤁𐤌 *a stranger shall thy seed be in a land not their own, and it shall afflict them*, Gen. xv. 13; · 𐤀𐤋𐤄 · 𐤊𐤋 𐤄𐤏𐤃𐤄 · 𐤂𐤓𐤊𐤄 *because the congregation, the whole of them*, are *holy*, Num. xvi. 3.

18. On the other hand, a plural noun is found with a singular verb; as, 𐤔𐤄𐤉 · 𐤀𐤌𐤓 *let there be lights*, Gen. i. 14; 𐤔𐤍 · 𐤕𐤊𐤌𐤁𐤋 *daughters were born*, Gen. vi. 1; 𐤔𐤄𐤍 · 𐤔𐤋 · 𐤌𐤁𐤌 · 𐤑𐤒𐤋 *many troubles have befallen me*, Deut. xxxi. 21.

19. An adjective of the masculine is sometimes added to a substantive of the feminine; as, 𐤔𐤄𐤉 · 𐤀𐤁𐤋𐤍 *beautiful daughters*, Gen. vi. 2. So, in Gen. xli. 19, · 𐤂𐤓𐤀𐤋 𐤌𐤒𐤊 · 𐤔𐤄𐤍𐤓𐤅, *other kine were ascending*, etc.

20. In a simple proposition, the subject accompanied by a dependent noun generally agrees in gender with the predicate; it appears, however, that the predicate may agree with the governed noun; as, · 𐤊𐤋 · 𐤀𐤅𐤓 · 𐤔𐤓𐤑𐤕 𐤔𐤋𐤍𐤁 · 𐤌𐤀𐤋 *and the plague of leprosy, if it shall be in a man*, Lev. xiii. 9. This is also the case in the Hebrew, which is, נֶגַע צָרַעַת כִּי תִהְיֶה בְאָדָם, where תִּהְיֶה is found instead of יִהְיֶה. The construction, in cases of this kind, may be termed *zeugmatic*.

21. The Samaritan use of 𐤊𐤋 with regard to its predicate may be advantageously mentioned here, as it accords with that stated in the previous section; thus, 𐤀𐤌𐤔𐤄 · 𐤊𐤋 · 𐤌𐤒𐤁𐤓 *and all the women went out*, Exod. xv. 20; 𐤌𐤔𐤓𐤌 · 𐤊𐤋 · 𐤓𐤀𐤓𐤓

and all the days were, Gen. v. 23, 31, Gen. ix. 29. In both these examples, the agreement of the predicate with the governed noun must be observed; this does not, however, appear to be the case in Exod. xii. 16, ·ﬠ2·ﬢ֏ﬠ֎·2ﬡ ﬣ֏ﬠ·ﬠ֎ﬠﬠ֏ *all work shall not be done in them.*

22. When a predicate is added to subjects of different gender or number, it generally agrees with the more worthy; as, ﬢ֎ﬠ2·ﬠﬢﬠ·ﬢﬠﬠ2ﬠ·ﬢﬠﬠﬠ *the wife and children shall be her master's*, Exod. xxi. 4; ·ﬢﬠﬡ . ﬡﬢﬠ֎ﬠ ﬡﬠﬠﬠ·ﬡﬠ֎ﬢ *Abraham and Sarah were becoming old*, Gen. xviii. 11. The predicate appears to agree with the nearest subject in Gen. viii. 18, ·ﬠﬡﬣ·ﬢﬠﬠﬠ·ﬣﬠ֎ﬣ·ﬄ·ﬣﬣ ﬣﬠ֎ *and Noah went out, and his sons, and his wife, and the wives of his sons.* See Num. xii. 1. This is generally the case when the verb precedes; but when the verb follows, the agreement of the predicate may be inferred from the following examples: ·ﬣ֎ﬣ֏ﬣ·ﬣﬠ֎2ﬠﬣ·ﬢﬠ2·ﬣﬠ·ﬠﬡ֎ﬣ ﬣ֎ﬣ֏ﬣ·2ﬄ֎ﬣ·ﬣ֏ﬣﬠ·ﬡ֎ﬣ·﬎ﬠ֎ *and Leah approached also, and her sons, and bowed themselves; and then Joseph approached, and Rachel, and bowed themselves*, Gen. xxxiii. 7; ﬣ֎֏ﬣ·֎ﬡﬠﬡﬣ·ﬥ2ﬡﬠ֎ﬠ·ﬡﬣﬣ *and Abimelech rose up, and Memar, and returned*, Gen. xxi. 32.

23. The Samaritans, like the Hebrews, sometimes use a nominative case *absolute*, which may be connected with the rest of the sentence in English, by supplying such a phrase as 'as to,' or 'as regards'; ֎ﬢ֎·2ﬡ *as to all the gold*, Exod. xxxviii. 24; ﬠﬢ·ﬣﬠ·ﬠ֎2ﬠ·ﬢﬠ֏2֎ﬥﬣ *and as to his concubine, she herself also bare*, Gen. xxii. 24.

24. Here also may be noticed the peculiar *hypallage*, or inversion of words, which is remarkable in the Shemitic languages; as, ﬢﬠﬣﬥ֎·ﬡ֎ﬠ֏ *in the blood of purification*,

Levit. xii. 4, instead of 'in the purification of blood;' ⱔⱍⱘ · ⱑⱅⱘⱉ *the copulation of seed*, Levit. xxii. 4, instead of 'seed of copulation;' ⱘⱓⱒⱃⱑⱘ · ⱊⱘⱘ *silver of shekels*, Lev. v. 15, for 'shekels of silver.'

25. In all languages more or less *pleonasms* are found to abound. This is especially the case with certain nouns in the Samaritan; as—

(*a*) With ⱓⱊⱑ *face;* ⱌⱓⱘ · ⱓⱊⱑ · ⱒⱔ *on the face of the waters*, Gen. i. 2; ⱌⱑⱓⱘ · ⱓⱊⱑ · ⱒⱔ · ⱊⱘ *from before the face of his dead*, Gen. xxiii. 3, instead of 'from the dead body.'

(*β*) With ⱔⱑ *hand;* ⱓⱜ · ⱒⱘ · ⱔⱑ · ⱊⱘ *from the hand of every living being*, Gen. ix. 5; ⱌⱉⱘ · ⱔⱑⱅ *by the hand of Moses*, Exod. ix. 35, i. e. 'by Moses.'

(*γ*) With ⱁⱘⱓⱘ *a word, tenour;* ⱌⱍⱄⱃ · ⱁⱘⱓⱘ · ⱒⱔ *according to the purport of the lot*, Num. xxvi. 56, i. e. 'according to the lot;' ⱌⱓⱒⱘ·ⱁⱘⱓⱘ·ⱒⱔ *according to the tenour of his speech*, Gen. xliii. 7, i. e. 'according to his speech.'

The student will observe others, too numerous to mention here.

ON THE VERB.

1. The Samaritan language, like the Hebrew, has only two absolute tenses, *the perfect* and *future*. To supply the place of the imperfect and pluperfect in other languages, the Samaritan perfect is sometimes used, so that we can only be guided by the *context* as to the force which must be given to it. Vide the remarks on the moods, § 6, Chap. III.

The usual force of the perfect is that conveyed in the following example; · ⱌⱑⱓ · ⱘⱁⱃⱋ · ⱅⱂⱔⱓⱒ · ⱂⱜⱓⱓ · ⱂⱔⱍⱄ ·

ܐܠ ܘܐܒܪܗܡ ܘܐܬܦܠ *and Isaac called Jacob and blessed him, and charged him, and said to him*, Gen. xxviii. 1.

2. The perfect is also found in the *imperfect* sense of 'was,' 'did;' as, ܠܡܐ ܣܪܗ ܙܚܩܬ *why did Sarah laugh?* Gen. xviii. 13; in the sense of 'used to,' ܘܐܝܫܪܐܝܠ ܪܚܡ ܐܬ ܝܘܣܦ *and Israel loved Joseph*, Gen. xxxvii. 3; in the sense also of 'began to,' ܘܝܠܘܢܘ ܥܠ ܡܘܫܐ ܗܥܡ *and the people began to murmur against Moses*, Exod. xv. 24.

3. The perfect is also found in a pluperfect sense in Gen. ii. 5; thus, ܟܐ ܠܐ ܐܡܛܪ ܐܠܗܝܡ ܥܠ ܐܪܥ *for the Lord God had not caused it to rain.* Another and more usual method of expressing the pluperfect will be found in the Syntax of the Infinitive.

4. Some verbs include, under the perfect form, both a *perfect* and *present* sense; such as, ܣܢܐ *he hates* and *he hated*, conveying both the senses of 'odit' and 'odio habuit.' Also, ܝܕܥ *he knows* and *he knew.* Compare the Greek οἶδε and the Latin 'novit,' *perfect* forms with *present* senses.

5. We sometimes find a future circumstance related in the perfect tense, as something which has actually taken place. The design of the writer in this case was to mark the future occurrence as something already *irrevocably* decreed and decided upon, and therefore, as it were, accomplished; thus, in Gen. xv. 18, ܠܙܪܥܟ ܢܬܬܝ ܐܬ ܗܐܪܥ *to thy sons have I given the land.*

6. The peculiar use of ܘ, called *Vau conversive* among the Hebrews, is unknown to the Samaritans, Chaldees, and Syrians; so that the numerous rules founded on this idiom in Hebrew are not applicable to those dialects.

7. The future tense, besides the force of our future, has

various other senses among the Samaritans, examples of which are appended.

(*a*) In some cases the future seems to have the force of a present; as, Gen. xxxvii. 15, ⠍⠏⠋⠁⠗⠄⠋⠍ *what seekest thou?* again, Exod. v. 15, ⠚⠋⠍⠁⠗⠄⠁⠋⠙⠁⠗⠄⠋⠍⠆ *why do you so?*

(*β*) It is sometimes used to imply *possibility*, *propriety*, or *necessity*, like the perfect in Lev. iv. 2, ⠍⠝⠋⠙⠗⠁⠗⠄⠗⠆⠝ *which ought not to be done.*

(*γ*) In the first sense, denoting *possibility*, it is found in Deut. i. 12, ⠍⠝⠞⠆⠄⠆⠋⠃⠗⠄⠍⠍⠗ *how can I alone bear you?*

(*δ*) In the second sense, Gen. xx. 9, ⠄⠗⠍⠆⠝⠄⠍⠍⠝⠋⠞⠙ ⠚⠞⠝⠋⠙⠗⠁⠍ *deeds which ought not to be done.*

(*ε*) In the third sense, Gen. xxiv. 5, ⠄⠗⠍⠄⠁⠃⠙⠗⠄⠁⠞⠃⠙ ⠍⠁⠋ *must I needs restore thy son?*

8. The future is also used *indefinitely* to denote that which takes place frequently; thus, in Num. ix. 16, ⠄⠍⠓⠍⠄⠚⠍ ⠓⠚⠃⠍⠄⠓⠚⠚⠙⠄⠁⠍⠝⠗ *so it was alway, a cloud covered it;* again, in Gen. ii. 6, ⠓⠙⠁⠗⠄⠚⠍⠄⠏⠃⠍⠄⠚⠚⠙⠞ *and a mist ascended from the earth.*

9. Sometimes it implies permission to do anything; as, ⠓⠍⠍⠄⠁⠞⠙⠃⠄⠍⠋⠍⠄⠋⠃⠍ *let one fetch, I pray you, a little water*, Gen. xviii. 4.

10. It is used, as was before observed, in forbidding, dissuading, and deprecating, for the imperative; as, ⠆⠙⠏⠗⠄⠗⠆ *thou shalt not kill*, Exod. xx. 14; it may also be used in commanding, exhorting, and imploring; thus, ⠄⠍⠓⠆⠗ ⠙⠋⠗⠍⠗⠄⠓⠍⠍⠋⠞⠄⠍⠍⠍⠗⠄⠓⠗⠍⠞⠄⠆⠘⠝⠗ *thou shalt fear thy God, and serve him, and shalt swear by his name*, Deut. vi. 13; ⠆⠙⠏⠍⠄⠆⠙⠏ *he shall surely die*, Ex. xxi. 15.

11. The future is employed also in a general proposition, which always holds good; the following examples will

render this clear; ⱡⱣⱨⱡ · ⱥⱡ · ⱡⱥⱨⱨⱡⱡⱡ · ⱬⱘⱬⱡⱡⱦ · ⱡⱡⱡ *as a foster-mother beareth the suckling*, Num. xi. 12; ⱡⱧⱘ · ⱥⱡ · Ⱨⱘⱊ · ⱬⱘⱬⱡⱡⱦ · ⱡⱡⱡ *as a man doth bear his son*, Deut. i. 31.

12. The moods known to us as the Indicative and Subjunctive do not differ among the Samaritans as regards their inflection; they can only be distinguished, therefore, by the *context*. The two absolute tenses, generally speaking, answer to our Indicative tenses of the same name in *direct* narration; but in *indirect* narration, and in conditional clauses, depending upon something previously mentioned, they answer to the Subjunctive.

13. The Subjunctive is chiefly designated by the use of certain conditional particles; such as, ⱡⱥ, ⱡⱅ, ⱨⱥ *if;* ⱦⱬⱥ, ⱥⱡⱡⱬⱥ *unless;* ⱡⱬⱦ, ⱡⱬⱦⱬ *lest;* ⱬⱡⱦⱘⱬ *that*, etc. Thus, ⱡⱨⱡⱥⱡⱡⱥ · ⱥⱬ · ⱡⱡⱥ *if I should bring him not*, Gen. xliii. 9; ⱥⱨⱨⱡ · ⱥⱬⱡ *if thou shouldest lift up*, etc., Exod. xx. 25; ⱢⱣⱡⱥ · ⱨⱡ *if I should find*, Gen. xviii. 26. The particle is also omitted; as, ⱡⱦⱢ · ⱡⱡⱦⱡⱡ · ⱨⱦⱨⱘⱧⱅⱥⱦⱦ *and should I overdrive them one day*, Gen. xxxiii. 13.

14. The condition also on which the subjunctive clause depends is sometimes omitted, and must be supplied from the context; as, ⱡⱥⱥⱥ · ⱡⱅ · ⱡⱡⱅ · ⱦⱢⱥ · ⱡⱡⱦ · Ⱨⱦⱅⱘⱘⱘ *within a little there had lien one of the people with thy wife*, Gen. xxvi. 10.

15. The copulative particle ⱦ joining one verb with another, is used like the Latin 'ut,' expressing a *purpose* or a *consequence;* thus, ⱦⱦⱢⱘ · ⱡⱨⱢⱬⱡⱡⱦ · ⱡⱬ · ⱥⱡⱡⱦⱢ · ⱥⱬⱦ *and hast not told me, that I might send thee away with mirth*, Gen. xxxi. 27; ⱘⱦⱡⱡⱦ · ⱡⱬⱥ · ⱡⱡⱨⱥ · ⱥⱬ *God is not a man, that he should lie*, Num. xxiii. 19.

16. The Subjunctive mood may also be used when a relative pronoun is accompanied by a verb expressing something indefinite, or depending on a condition not expressed; thus, ע2 · ס3מ7 · ו4ס · 2ע מ4ז, *and thou shalt eat of the flesh which he may give thee*, Deut. xii. 15.

17. To express the Optative mood, the Samaritans adopt the following methods:—They make use of the particle ז2, the Hebrew לוּ *would that*, joined to either the perfect or future tense; ע מ ו ת ע · ו ס ו 4 ס · נ נ 4 מ ע · ז 2 *would that we had died in the land of Egypt!* Num. xiv. 2; · מ3 · ז2 ע מ 2 ש ע *would it may be according to thy words!* Gen. xxx. 34.

18. The Optative mood is also expressed by the formula ס3מ4מ · מ ע, the Hebrew מִי־יִתֵּן; as, ע ז 4 נ · ס3מ4מ · מ ע *would God we had died*, Exod. xvi. 3, Hebrew מִי־יִתֵּן מוּתֵנוּ. It will be observed that ס3מ4מ is passive in form, but active in signification.

19. The Imperative mood is sometimes used in an Optative sense; thus, ה4 ז ו ת · מ נ 2 4 2 · מ ז3 *mayest thou be a* mother *to thousands of millions*, Gen. xxiv. 60.

20. The Imperative mood, when enjoining the performance of something, is often joined with another imperative expressive of the result or consequence of the action enjoined; as, ז נ 2 ב ה ז · ז ע ו ז *purify yourselves, and be clean* Gen. xxxv. 2.

21. The Infinitive mood, though usually restricted to no time, is, however, capable of being referred to some definite time on combination with particles; as, · ל ו נ 4 · מ 4 ז ק נ 4 מ ע *on my going out, I will spread forth my hands*, Ex ix. 29; ע ו 4 ס · ה נ נ 4 ש ע · 2 מ ו ס 2 *for the purpose of delivering him into thy hand*, Deut. ii. 30.

22. The Infinitive mood is placed *absolutely* without th

intervention of particles; as, in Gen. v. 2, בְּיוֹם הִבָּרְאָם *in the day they were created.* This instance and that given by Cellarius, from the first verse of the same chapter, scarcely belong to the rule; for בָּרְאָם in both cases may be the preterite third person singular, accompanied by the suffix הֵם.

23. The Infinitive mood is, perhaps, used for the Imperative in some cases. The identity of form, however, which exists between the infinitive and the second person masculine singular of the imperative, in consequence of the absence of vowel points in the Samaritan, exceedingly diminishes the number of such irregularities.

24. The participles being verbal adjectives, and having no means of distinguishing by inflexion between any of the tenses except the present and past, may also refer to future time, and serve as gerundives, etc.

(*a*) They frequently have a present sense, like those in *ens* in Latin, and in fact are generally used to express the present definite as well as the imperfect, with or without the substantive verb הוה; thus, עשה *doing;* and also, אנכי עשה *I am doing;* עשה הוה *he was doing*, etc. Vide next section.

(*β*) The participle seems to have a future sense in Gen. xix. 14; וידבר אל חתניו לקחי את בנתיכם *and he spake to his sons-in-law* who were *about to marry his daughters*, i. e. his future sons-in-law.

(*γ*) The participle is used as a gerundive in Lev. xi. 47; בין החיה אכלת אתה ובין החיה לא תאכל אתה *and between the animal that ought to be eaten, and between the animal that shall not be eaten.*

25. The *periphrastic* use of the participles and verb substantive for the finite verb is very frequent; thus, for the

imperfect, אֶרֶמְּמֵּ · נֶרֹאמְּרֶא · נֶמְּאֹמְּנ *ye were rebelling against the Lord*, Deut. xxxi. 27; · אָשׁבֹּ · בֹּאֹ · אֹרֶאֶר אֶנֵּשׁשׁ *and he was sitting in the door of his tent*, Gen. xviii. 1; אֶבֹאֶנ · בֹּנ · שׁנָּפ · אֹאֶר *and, behold, he was standing on the river*, Gen. xli. 1. In Gen. i. 6, it is found for the third person singular imperative; שׁבֹּנֵשׁ · אֶרֶאֶר *and let it divide.*

26. The participles have also frequently a future sense, like those in *rus* in Latin; thus, אֶנָּבֹאֹ · נֵשׁ · נֶרֵּבֵּאָשׁשׁ · אֶנֵּאֹאֶר *and, behold, I am about to destroy them from the earth*, Gen. vi. 13; נֶרֵּשׁאֹמְּ · נֵאֹאֶאָשׁ · נֶרֵּשׁאֵבֹאֹ · אֶרֶאֶמְּבֹ *which the Lord your God giveth*, or, *is about to give, you.*

27. We have previously observed, that the participles have sometimes the force of the Latin gerundive or verbal in *bilis;* to the instance given above may be added, · אֶשׁ נֶבֹרֶא . אֶבֹאֹאֹ · מְּאֹבֹרֶנ *what a dreadful* (horribilis) *place is this*, Gen. xxviii. 17; the instance from Gen. ii. 9, · בֵּשׁ · אֹמְּ אֶלָּשׁבֵּ · פֵּבֵּנ · נֵבֵּמְּנ *every tree pleasant to the sight*, is an infinitive, and אֶלָּשׁבֵּ has the force of a supine in *u*, which is commonly used after adjectives; as, 'arbor delectabilis visu.'

28. Though generally the nominative case agrees with the verb in gender and number, there are instances in which this concord is neglected in both cases. We proceed to give examples of such irregularities.

(*a*) A masculine verb is found with a feminine noun; as, ∇בֹשׁ · אֶמְּ∇בָּ *sin lieth*, Gen. iv. 7; אֶרֶא · אֶ∇רֶשׁ∇רֶ *and there was darkness*, Gen. xv. 17. Other instances may be easily found, as in Deut. xxii. 23. אֶבֹמְּגֹ∇ · בֹּגֹ∇אֹמְּ *work shall be done*, Exod. xxxi. 15, Lev. xi. 32; רֶמְּשׁבֵּנָּ · מְּא · אֶשׁ *what will become of his dreams*, Gen. xxxvii. 20.

(*β*) The following are instances of discord in number:—

ܐܠܗܝܢ ܐܚܪܝܢ ܠܐ ܬܗܘܝܢ ܠܝ *thou shalt not have other gods*, Exod. xx. 3; ܢܗܘܘ ܢܗܝܪܐ *let there be lights*, Gen. i. 14; ܐܪܝܪ ܐܢܬ ܘܒܪܟ ܐܢܬ ܠܡܢ ܕܡܒܪܟܟ ܠܟ *cursed be* each one *that curseth thee, and blessed be* each one *that blesseth thee*, Gen. xxvii. 29. The use of the singular participle gives a distributive sense, as in the Hebrew.

(γ) Nouns used only in the plural may have a singular verb agreeing with them; as, ܠܐ ܢܗܘܐ ܡܝܐ *there shall be no more water*, Gen. ix. 15; ܠܐ ܐܬܪܫ ܡܐ ܠܐ ܙܝܐ ܕܢܕܐ *because the water of separation* was *not sprinkled on him*, Num. xix. 13, 20.

(δ) In the following instance, gender and number are both neglected; as, ܩܗܠܐ ܟܠܗܘܢ ܐܢܘܢ ܩܕܝܫܝܢ *the congregation, the whole of them, are sanctified*, Num. xvi. 3.

29. The nominative of a verb is frequently omitted when it can easily be supplied from the context. There is also a frequent ellipsis of the words ܡܠܬܐ *a thing*, and ܓܒܪܐ *a man*.

30. Verbs in the third person singular, both intransitives and passives, are susceptible of a *neuter* use; especially such as contain implicitly in their signification the nominative to which they refer; as, ܠܐ ܢܗܐ ܒܥܝܢܝ ܡܪܝ ܡܠܬ *let not there be anger in the eyes of my lord*, Gen. xxxi. 35; ܐܠ ܢܩܒܚ ܒܥܝܢܝܟ *let it not be grievous in thy sight*, Gen. xxi. 12. So for the passive; as, ܗܘܐ ܫܪܝ ܠܩܪܐ ܒܫܡ *then it was began to be called on*, Gen. iv. 26. I have altered the text given by Walton in the first and last of these examples; in the latter, I have read Aphel in a passive sense, instead of ܫܪܝ; or we may render with Walton's text, *then* one *began to invoke*, etc.; to this, however, the passive infinitive is an objection, unless it be employed in an active sense; Chap. III. § 5. Compare the Latin idiom so often used by Tacitus.

31. When a circumstance is related without reference to the agent, the third person singular is employed in an *indefinite* sense; as, ⲫⲧⲁⲗ · ⲁⲡⲥⲱⲙ · ⲙⲁ one *hath not found a help*, Gen. ii. 20; ⲙⲙⲟⲩ · ⲙⲧⲟⲩⲙⲙⲟ · ⲛⲁⲧ *and if* one in *dying should die*, Num. vi. 7; ⲉⲁⲛⲛⲁ · ⲁⲛⲙⲙⲟ · ⲙⲁⲉ *when* one in *falling shall fall*, Deut. xxii. 8. Compare the English 'one' and French 'on'. A similar construction is adopted in the Coptic to express the passive voice.

32. There are numerous cases in which the second person is used instead of the third; as, Lev. ii. 4, ⲛⲑⲏⲣ · ⲑⲏⲣⲙ · ⲥⲙⲧ *and when you shall offer an offering*, i. e. when any one shall offer; ⲏⲧⲙⲁ · ⲍⲁⲧⲙⲙⲥⲑ *as you go to Zoar*, Gen. xiii. 10, i. e. as one goes to Zoar; see Exod. xx. passim. Compare Horace, Carm. ii. 3, "Nil interest, an pauper et infimâ de gente sub divo moreris." Also, ii. 18, "Tu secanda marmora locas, etc." Such instances are profusely found in all languages.

33. The idiomatic usage of the verbs הוֹסִיף and שׁוּב among the Hebrews is also followed by the Samaritans in the verbs ⲛⲏⲧⲙ and ⲏⲏⲧ; as, ⲉⲙⲙⲙ · ⲑⲏⲧ · ⲥⲉⲏⲑⲏⲙ · ⲛⲏⲧⲙⲧ *and Abraham added and took a wife*, i. e. again took a wife, Gen. xxv. 1; ⲉⲙⲙⲟ · ⲙⲧⲏⲙⲑ · ⲙⲙ · ⲏⲛⲃⲧ · ⲣⲃⲙⲙⲙ · ⲏⲏⲧ *Isaac went and digged the wells of water*, i. e. digged again, Gen. xxvi. 18. Numerous other instances may be easily found.

34. There is another peculiar use of the finite verb with an infinitive, in which the former may be rendered adverbially; as, ⲏⲑⲧⲥ · ⲉⲧⲉⲙⲙ · ⲥⲙⲁⲥ · ⲛⲏⲧⲙⲧ *and the angel of the Lord went further*, Num. xxii. 26; ⲉⲙⲧⲣⲱⲥⲍ · ⲙⲏⲏⲏⲗ · ⲛⲧ · ⲉⲥ *what is this thou hast quickly found?* Gen. xxvii. 20.

35. The substantive verb, being the copula of a proposition, generally agrees with the *subject* of that proposition,

though it is found agreeing also with the *predicate;* as, in Gen. xxxi. 8, יִהְיֶה־ זֶה שְׂכָרֶךָ *the speckled shall be thy wages.*

36. The substantive verb used as a copula is usually expressed in the perfect and future, but omitted in the present and imperfect; as we have previously observed. See § 24.

37. The accusative case, expressing an object, is used with verbs passive and intransitive, with the omission of a preposition signifying *as to*, in which case it resembles the Greek construction with the ellipsis of *κατὰ*, and the Latin with the ellipsis of *secundùm;* thus, וְעָרַל זָכָר אֲשֶׁר לֹא־ יָמוֹל אֶת־ בְּשַׂר עָרְלָתוֹ *he who shall not be circumcised* as to *the flesh of his foreskin*, Gen. xvii. 14. Perhaps we ought to consider יִמּוֹל as Pahel, and render, *he who shall not circumcise the flesh, etc.* וְלֹא־ נוֹדַעְתִּי לָהֶם *but* as to *my name Jehovah, was I not known to them*, Exod. vi. 3; וְכָל־ בֶּגֶד וְכָל־ כְּלִי־ עוֹר וְכָל־ מַעֲשֵׂה עִזִּים וְכָל־ כְּלִי עֵץ תִּתְחַטָּאוּ *and be purified* as to *all the raiment, and* as to *every instrument of skin, etc.*, Num. xxxi. 20.

38. Sometimes a transitive verb has two accusatives, one of which may be preceded in English by the phrase 'as to'; thus, in Deut. xxii. 26, וַהֲרָגוֹ נָפֶשׁ *and hath slain him* as to *his life.* There are various other forms of accusatives, easily explicable by supposing an ellipsis of a preposition; thus, וַיִּצָּבוּ פֶּתַח אֹהֶל *and stood at the door of the tabernacle*, Exod. xxxiii. 9, where there is an ellipsis of the preposition מִן before פֶּתַח.

39. It must be observed, that verbs of *naming* take an accusative case of the name, and a dative formed by the preposition לְ, of the thing to which the name is given;

thus, 𐤀𐤌𐤉𐤌𐤉 𐤓𐤅𐤋 𐤀𐤋𐤄𐤉𐤌 𐤋𐤉𐤅𐤌𐤀 𐤀𐤍𐤀𐤋𐤉 𐤀𐤀𐤉𐤀 𐤓𐤅𐤋 *God called (to) the light day, and (to) the darkness, etc.* Gen. i. 5.

40. The cause or agent is sometimes expressed, after a passive verb, by the sign of the dative case; thus, 𐤁𐤓𐤊 𐤀𐤉𐤌𐤒 𐤀𐤉𐤌𐤒𐤉 𐤋𐤀𐤁𐤓 *blessed be Abram by reason of his mighty power*, Gen. xiv. 19; 𐤉𐤀𐤋𐤉 𐤒𐤏𐤅𐤌 *shall be done by you*, Ex. xii. 16.

41. To express the verb 'habere' the Samaritans and Hebrews adopt the circumlocution known in Latin as '*est* pro *habeo*'; thus, 𐤊𐤒𐤌𐤏 𐤏𐤀𐤊 𐤀𐤉𐤌 𐤌𐤌𐤌𐤒 𐤉𐤋𐤉 *and all that he hath he has given into my hand*, Gen. xxxix. 8; 𐤁𐤊𐤀𐤊 𐤁𐤊𐤌𐤀𐤌 𐤔𐤍𐤉𐤌 *if a man have two wives*, Deut. xxi. 15.

42. The substantive verb has sometimes the sense of 'to become', followed by the preposition 𐤋; as, in Exod. iv. 9, 𐤔𐤒𐤌𐤋 𐤀𐤏𐤀𐤁 𐤁𐤔 𐤏𐤓𐤌𐤒 𐤀𐤊𐤔 𐤉𐤀𐤀𐤊𐤉𐤌 *and the water which thou takest out of the river shall become blood.* Other verbs with a similar notion may follow the same construction.

43. The Samaritans, like the Hebrews, studious of brevity, sometimes express, by a single verb, an idea usually conveyed with us by two; as, in Exod. xxxiv. 15 𐤁𐤉𐤁𐤍𐤓𐤊 𐤁𐤉𐤊𐤀𐤋𐤉 𐤏𐤍𐤏 *they* go to *fornicate after their gods*; 𐤀𐤉𐤀𐤊 𐤏𐤍𐤏 𐤌𐤋𐤔 𐤌𐤋𐤀 *because he hath completed* to follow *after the Lord*, i. e. hath wholly followed, Deut. i. 36.

44. An infinitive clause may stand either as a nominative or accusative to a verb; as, 𐤀𐤒𐤉𐤅𐤋 𐤀𐤔𐤁𐤌 𐤊𐤀𐤔 𐤏𐤅 𐤌𐤌𐤋 *it is not good, the man to be alone*, Gen. ii. 18, etc.

45. The noun denoting the agent or sufferer, which in finite verbs is put in the nominative, with infinitives is in *regimen*, or in the accusative; as, 𐤀𐤏𐤒𐤔 𐤌𐤉𐤓𐤋𐤌𐤄𐤌 𐤒𐤅 *until the coming of the morning*, Gen. xxxii. 24; 𐤀𐤋 𐤒𐤋𐤉𐤔𐤏 𐤀𐤏𐤁 𐤓𐤒𐤊𐤊 𐤌𐤌 *on bearing to him Isaac his son*, Gen.

xxi. 5; אתמנתמתאת · אתמתאתקנ · אבשב *in not keeping his commandments, and his judgments;* like the Greek ἐν τῷ μὴ τηρεῖν.

46. When the inseparable particles ב, כ, ל, מ, are prefixed to the infinitive, the resulting combination answers to the Latin gerund, or the Greek construction of the article with the infinitive. Instances are subjoined of these prepositions with this force.

(*a*) With מ; as, מכבקשמ *when I killed*, Exod. xii. 13; מקאכשמ *when I sent;* נאבמנתמנא·אמ·אבשששמ *because he heareth your murmurings*, Exod. xvi. 7.

(*β*) With ל; as, אששש · כאבשל *at the going down of the sun*, Deut. xvi. 6; אשב · בשששל *on the hearing of Esau*, Gen. xxvii. 34.

(*γ*) With כ; as, אאשנל · קבאשכ · ל · נאאמא *and they shall be to thee for calling the assembly*, Num. x. 2; · אשק שקנשכ *they rose to console*, Gen. xxxvii. 35; · אמבאשאת נאכ · נאשכ *which I swore to give them*, Deut. x. 11; נאמקאנשכ *after they were come out*, Num. i. 1; so, in the same place, אשמשכ *by saying;* נאאקכששכ·מקנאאא·אכא *and he would not let them go*, Exod. x. 27. In the last sense, the כ is frequently omitted; as, in Exod. x. 28, · נבאא·כאא מנאא·אאבק *no more go to see my face;* while, in Deut. xxviii. 68, we find אנמבקשכ·נאנבאא·אכ with כ.

(*δ*) The *periphrastic* use of the substantive verb, with the infinitive accompanied by כ for the future, is worthy of notice; as, אששששכ · נאאמא *that they may be about to execute*, Num. viii. 11. Also, in Gen. xv. 12, · אששש·אאאא כככב *and the sun was about to set.*

(*ε*) With ב; as, אאאכבקשב *from slaughtering*, Gen. xiv. 17; אבמשב · כקנאא · אכ *fear not to go*, Gen. xlvi. 3,

Syr. ܥܝܢ ܠܐ ܚܙܝܐ, whence I have corrected it; וַתִּכְהֶינָה עֵינָיו מֵרְאוֹת *and his eyes were so dim as not to see*, Gen. xxvii. 1. In this case, the whole preposition מֵ is read, although the Hebrew is מֵרְאוֹת. חָלִילָה לִי מֵעֲשׂוֹת *far be it from me to do this*, Gen. xliv. 17, etc.

(ζ) This preposition is used to express *a cause* or the ground upon which an action is performed; as, לֹא מֵרֻבְּכֶם מִכָּל־הָעַמִּים חָשַׁק יְהוָה בָּכֶם וַיִּבְחַר בָּכֶם כִּי אַתֶּם הַמְעַט מִכָּל־הָעַמִּים וְגוֹ׳ כִּי מֵאַהֲבַת יְהוָה אֶתְכֶם וּמִשָּׁמְרוֹ אֶת־הַשְּׁבוּעָה וְגוֹ׳ *not because ye were more in number than all people, but because the Lord loved you, and because he kept the oath*, Deut. vii. 7, 8.

47. The construction of the finite verb with its infinitive has been frequently alluded to in the previous part of the Grammar, and examples have been given of it; so that it will suffice to say, that in those cases in which this construction obtains, the student must bear in mind that the infinitive is not *redundant*, but, with the finite verb, forms a strong asseveration, and increases the force of the latter *intensely;* as, מוֹת יוּמָת *he shall most certainly be put to death*, Gen. xxvi. 11; יָכוֹל נוּכַל לוֹ *we shall certainly prevail against him.*

48. In the construction mentioned in § 47, the *species* of the infinitive is generally the same as that of the finite verb with which it is connected, as in the first example given in the preceding section; and, even in the second example, a *transitive* notion is conveyed in the finite verb, for the action implied in *prevailing* passes on, which, perhaps, may account for the use of נָכַל in Pahel. There are cases, however, in which a difference of *species* seems evident; as, הִתְהַלֵּךְ נִתְהַלֵּךְ *we certainly have gone down*, Gen. xliv. 26; but here we may suppose the *finite* verb to have an intensitive

force, which is still further increased by the *infinite.* Vide § 5, Chap. III.

49. Participles may follow the construction of the finite verb, so as to govern the following noun *immediately*, or by the interposition of a preposition; as, ·ארם · ראה · אתה ·הארץ · כל *and it was encompassing the whole land*, Gen. ii. 11; נתן · נתן זרע *bearing seed*, Gen. i. 29; · עשה בין · האור · ובין · החשך *dividing light and darkness.*

50. They may have the construction of nouns *in regimine;* as, יודע · טוב · ורע *knowing good and evil*, Gen. iii. 5, שמר · צאן *keeping sheep;* though, in both cases, it seems preferable to consider יודע and שמר as nouns, which have much the same force as the Greek construction of the article with the participle; thus, in the above cases, the former is the same as *οἱ γινώσκοντες*, and the latter as *οἱ φυλασσόντες*. The latter example may also be explained as in § 15 of the Noun.

51. Many participles of intransitive verbs, as well as passive ones, turn the noun, with which they ought to be connected by a preposition, into the genitive case; as, יצא · מארון *having gone out of the ark*, Gen. ix. 10; חלל · חרב *as captives of the sword*, Gen. xxxi. 26; בא · שער · עירו *to all entering the gate of his city*, Gen. xxiii. 10; though, in all these cases, and numerous others, the governing participles may be considered as nouns substantive, an assumption which is supported by their peculiar forms. Compare the forms נתן and רצח with the substantives שפט *a judge*, רצח *a homicide*, etc.

THE PARTICLES.

PRONOUN.

1. The personal pronouns of the second and third persons, especially the *suffixes*, are found in the plural masculine referring to nouns in the feminine gender; as, בְּהֶמָה *their flocks;* וַיְגָרְשֻׁם *drove them away*, Exod. ii. 17; לָהֶן *to them*, Exod. i. 21, referring to the midwives.

2. A pronominal *suffix* singular is sometimes referred, in a collective sense, to a plural noun, comprehending a body of individuals; as, אֹיְבֶיךָ · וַיִּתְּנֵהוּ · מְגִנֶּיךָ · לְךָ *against thy enemies, and the Lord has delivered him, etc.*

3. A personal pronoun, when added to the noun to which it refers, is not redundant, but emphatic; as, אַתָּה, Gen. iii. 12; וּמֵעֵץ · הַדַּעַת · טוֹב · וָרָע · לֹא · תֹאכַל · מִמֶּנּוּ *and of the tree of the knowledge of good, etc., thou shalt not eat of it*, Gen. ii. 17.

4. An inseparable pronoun is sometimes added to a separable one of the same person, to mark with force and emphasis the person to whom it refers; as, Num. xiv. 32, וְאַתֶּם · פִּגְרֵיכֶם *and your dead bodies, you*, I say, etc.

5. The personal pronoun is used to denote an ellipsis of the verb substantive, especially in the present and imperfect tenses; as, כֻּלָּנוּ · אִישׁ · אֶחָד · נַחְנוּ · בְּנֵי *all of us, the sons of one man* are *we*, Gen. xlii. 11; אֲנִי · הוּא *I am he*, Deut. xxxii. 39. See Castel's Gram. Harmon.

6. The demonstrative pronoun, when repeated, has a distributive sense; as, זֶה · זֶה · קָרַב · אֵלַי *and they came not near one to the other*, Exod. xiv. 20; זֶה · זֶה · אָמַר *and they said one to the other.*

7. The demonstrative ܗܢ is sometimes coupled with the interrogative ܡܢܐ, in which case the former is apparently redundant; as, ܗܳܝܢ ܕ ܣܳܪܬ ܕ ܗܢ ܕ ܡܢܐ *wherefore hath Sarah laughed?* Gen. xviii. 13; ܠܡܳܢ ܣܠܚܬ ܕ ܗܢ ܕ ܡܢܐ *why hast thou sent me?* Exod. v. 22.

8. The relative pronoun very frequently includes the noun or antecedent pronoun to which it refers; as, ܕܕܡܪܐ that *which thou shalt say*, Exod. iv. 12; ܕܥܒܕ that *which he did*, etc.

9. The relative pronoun is not put in the genitive case; but if this case be required by the construction, it is expressed by a subsequent pronominal *suffix;* as, ܥܡܐ ܕܬܫܡܥ ܠܫܢܗ *the nation which thou shalt not understand* as to *the language thereof*, Deut. xxviii. 49. It can, of course, stand in the accusative; as, ܐܢ ܕ ܣܠܛܬ ܕ ܥܡܕܝ *the woman which thou hast brought me*, Gen. iii. 12; ܕ ܗܝ ܕ ܥܒܕܐ ܕ ܐܢܫ *which the man shall do* (*them*), Lev. xviii. 5, where ܗܝ ܕ is redundant.

10. The relative, when it includes the antecedent noun or pronoun, may take a preposition; as, ܕ ܕܒ ܕ ܡܐ ܕ ܐܡܪ ܕ ܠܐ ܕ ܕܕܒܪܬ *lead the people to* the place *which I spake to thee of*, Exod. xxxii. 34; ܗܝ ܕ ܡܢ ܕ ܗܝ ܕ ܡܨܐ *get straw from* the place *which ye can find*, Exod. v. 11; ܗܘ ܕ ܡܢ *of* that *which* was *our father's*, Gen. xxxi. 1; ܗܢ ܕ ܡܢ *of* that *which* is *Aaron's*, *etc.*

11. When the relative pronoun is preceded by the noun with a preposition to which it refers, this preposition is omitted before the relative; as, ܗܠܣܬ ܕ ܡܕܥ ܕ ܗܠ ܕ ܐܬ *we came to the land* to *which thou sentest us*, Num. xiii. 27; ܡܡ ܕ ܟܥܡܐ ܕ ܣܠܚ ܕ ܟܟ *from all the nations* whence *the Lord has scattered thee*, Deut. xxx. 3.

12. The adverb ܐܝܟ *there*, with the relative preceding it, has the force of a relative adverb; as, ܕܗܒ ܕ ܐܝܟ *where* there is *gold*, Gen. ii. 11; ܐܠܗܐ ܕ ܐܝܟ *where God* was; ܐܝܟ ܕ ܐܢܬܘܢ *where ye* are, Exod. xii. 13; ܐܝܟ ܕ ܗܘ *where he* is, Gen. xxi. 17; ܐܝܟ ܕ ܐܬܠ *whence he was taken*, Gen. iii. 23. Vide also, Gen. x. 14, etc.

13. The relative pronoun is frequently omitted; as, ܟܐܪܙܐ ܕ ܢܛܝ ܕ ܝܗܘܐ *like as the tents* which *the Lord hath fixed*, Num. xxiv. 6; ܟܐܪܙܐ ܕ ܒܘ ܕ ܝܘܡܐ *on the day* in which *the Lord spake*, Deut. iv. 15; ܕ ܠܐ ܕ ܐܝܟ ܕ ܐܫܪ ܟܐܪܙܐ ܕ ܐܢܥܠ ܠܐ *and how shall I afflict* whom *the Lord hath not afflicted* (*him*), Num. xxiii. 8.

14. The relative ܕܝ usually refers to *persons;* it is, however, sometimes used of things which involve the idea of a person; as, ܠܡܐ ܕ ܟܠ ܕ ܒܟ ܕ ܕܝ *what to thee* is *all this drove?* Gen. xxxiii. 8. This interrogative is sometimes found in *oblique*, as well as in *direct* narration; as, ܟܒܢ ܕ ܕܝ *who slew him*, Deut. xxi. 1.

15. It is also used in an *indefinite* sense, and answers to our *whoever*, *whatever;* as, ܝܘܡܒ ܕ ܕܥܒܕ ܕ ܕܝ *whoever* is *having business*, Exod. xxiv. 14. Similarly with the Hebrew מִי in מִי־יָרֵא וְחָרֵד יָשׁוֹב, Judg. vii. 3.

Also with the addition of the prefix ܕ; as, ܕ ܠܚܛܐ ܕ ܒܝ ܡܢ *whoever hath sinned against me*, Exod. xxxii. 33. Compare also the corresponding Hebrew מִי אֲשֶׁר חָטָא־לִי, and Syriac ܕܚܛܐ ܠܝ ܡܢ.

ADVERBS.

1. Adverbs are, for the most part, construed with verbs They are sometimes placed *absolutely*, at other times governed by a preposition; as, ܒܠܚܕ *myself alone*, Num. xi. 14

but, אדזלש *besides himself alone*, Deut. iv. 35; מאד *very*, Gen. iv. 5; מאד·מאדם *exceedingly*, Gen. xvii. 2; שמ *there*, Gen. ii. 12; משמ *thence*, Gen. xi. 8.

2. Nouns are also used adverbially, either *absolutely* or when governed by a preposition; as, אשמה *to-day*, Gen. iv. 14; משמהמ *this day*, Gen. xxv. 31; המהז·שמשא *day and night*, Lev. viii. 35; אאשרפ *first*, Gen. xxxviii. 28; אאשרפם, Num. x. 13.

3. Certain adverbs are also joined to nouns, or separable pronouns, in the same way as to verbs; as, מאד·טו *very good*, Gen. i. 31; כזא·אלאא·מאלכז·אש *how dreadful is this place!* Gen. xxviii. 17; שמטו·אש *how good!* Num. xxiv. 5; in the two latter cases אש is properly the relative. See Syntax of the Verb, § 27.

4. The particle אל is sometimes joined to nouns substantive and adjective, as will appear from the following examples: שגב·אלז *and not wise*, Deut. xxxii. 6; ·אלט אאשו·לטלנ *at no period of her separation*, Lev. xv. 25, Hebrew בְּלֹא עֶת־נִדָּתָהּ; לא·אלט, *by no God*, Deut. xxxii. 21. Similarly שו·אלט. Compare the Greek construction, *ἡ οὐ περιτείχισις, ἡ οὐκ ἀπόδοσις*, in Thucydides and Lucian.

5. The particle אמל is similarly used to the Latin 'nihil', 'parum', etc.; thus, מאמנ·אמל *nihil* ad *servandum*, Deut. xxii. 27; שמש·אמלז·שגל·אמל *parum panis et parum aquæ*, Num. xxi. 5; Gen. xlvii. 13, etc.

(*a*) It is also found like *ne* in 'nemo', and 'nie' in the German '*nie-mand*'; as, שנא·אמל *no man*; ללשש·אמל *nothing*, or it might be rendered, in conformity with the preceding, *nihil rei*, Gen. xxxi. 50, Exod. v. 11.

(*β*) It is used to deny a quality predicated by an adjective, and has a *suffix* referring to the subject of the predicate:

as, אשר לא טהור הוא *which (it) is not clean*, Gen. vii. 8; כי מפרסת הוא ולא מפרסת הוא *but the hoof (it) is not dividing*, Lev. xi. 4; אשר לא ישמע בקול אביו ואשר לא ישמע בקול אמו *he that hearkeneth not unto the voice of his father*, Deut. xxi. 18; הסנה איננו אכל באש *the bush (it) was not burning*, Exod. iii. 2.

6. The particle בלי or בל is used, like לא, with a substantive; as, Deut. iv. 42, בשגגה בלי דעת *with no knowledge;* but in Deut. xix. 4, without a mark, i. e. not knowingly.

7. Some adverbs, besides a preposition, take also a pronominal suffix; as, לבדי אנכי *I myself alone;* where לבד is for לבדה, Syriac ܠܒܰܕ, from ל and בד *one, alone;* בדדו *it alone*, Num. xxiii. 9; לבדי לא אוכל אנכי לא *I myself am not able alone*, Deut. i. 9. Also without prepositions, אם אתה בעדנו תשלח אתה לא תשלח *if thou thyself art not sending*, Exod. viii. 21.

8. Two particles of negation are sometimes joined, as in Greek, to strengthen the negation; thus, הלא אין בקברים מצרים *truly were there no, no sepulchres?* Exod. xiv. 11: Hebrew הֲמִבְּלִי אֵין.

9. A negative particle is also construed with the word כל *all*, so that the negation is not merely confined to this word, but extends also to the verb; as, פן ימצאהו כל מצא אתו להרגו *lest finding him every one might be killing him*, Gen. iv. 15. The negation is, however, sometimes *special;* as, Num. xxiii. 13, כלו תראה לא כל תראה *but all of it thou shalt not see*, i. e. you shall see a part.

10. The repetition of the adverb, besides giving the usual intensive force, sometimes denotes a *progressive* action; as אגרשנו מעט מעט לא אוכל כלתו מהר *I will expel him little by little*, Exod. xxiii. 30; מעלה מעלה ירד עליך *he shall mount above thee higher and higher*, Deut. xxviii. 43.

11. Comparative particles are sometimes redundant; as

לשבעתי היום *sware to me to-day*, Gen. xxv. 33, where ל is redundant; ויתאננו העם ויהי ויחר *and the people were complaining*, Num. xi. 1, which is rendered by the LXX., *καὶ ἦν ὁ λαὸς γογγύζων*. Compare Exod. i. 12.

12. The particle לכן is principally used to point out an event as the consequence of one previously stated; thus, לכן לא תובאו לא לכן *therefore ye shall not lead*, Num. xx. 12; לכן אמר לבני ישראל לכן *therefore say to the children of Israel*, Exod. vi. 6; לכן כל הרג קין לכן *therefore whosoever slayeth Cain*, Gen. iv. 15.

13. The compound particle על כן *therefore*, differs somewhat from the preceding one, for while the latter marks the relation of two events as that of direct cause and effect, the former generally indicates an event resulting indirectly from a preceding one; thus, על זאת יעזב איש על כן *on this account shall a man leave*, Gen. ii. 24; ויקרא על כן שם *therefore he called the name*, Gen. xix. 22; instead of this, we find על אשר, Gen. xx. 6; עד כן, Gen. x. 9; and the simple עד, Gen. xvi. 14.

14. Many particles which are included in the *conjunctions* by some, are referred to the *adverbs* by others. On this account, the student will probably find, under conjunctions, particles which, from their force and use, he has led to consider as adverbs, and *vice versâ*.

PREPOSITION.

1. The separable prepositions are properly nouns in the *constructive* state, governing the word before which they are placed in the genitive case; as, על הארץ על *upon the earth;* אל אשתי *with my wife;* להם *unto them;* בינתי בינתך *between me and between thee*, etc.

2. The separable prepositions are also preceded by other separables and inseparables, so as to form words whose signification is compounded of both; as, ⟨ⲧⲁⲣⲁ⟩ and ⟨ⲧⲁⲣⲁⲛ⟩, from ⟨ⲧⲁⲣⲁ⟩; ⟨ⲉⲃⲟⲥ⟩ from ⟨ⲉⲃ⟩, with a double prefix; ⟨ⲙⲛⲧⲣ·ⲛⲁ⟩, etc.

3. Many prepositions are not immediately connected with the noun they govern, but are followed by other particles, especially the inseparables ⟨ⲛ⟩ and ⟨ⲥ⟩; as, ⟨ϩⲛⲧⲉⲡⲛⲁⲛ·ⲙⲡⲉⲧⲟⲩⲁϩ⟩ *within the veil*, Heb. אֶל־מִבֵּית לַפָּרֹכֶת, Lev. xvi. 15; ⟨·ⲉⲃⲟⲗ ϩⲛⲧⲉⲡⲥⲟⲩⲛ⟩ *beside the family*, Exod. xii. 37.

4. The preposition ⟨ⲙⲛⲧⲉ⟩ *between*, is construed in the two following ways: the preposition is repeated with both the objects which form the limit of the space implied in ⟨ⲙⲛⲧⲉ⟩; as, ⟨ϩⲛⲥⲃⲱ·ⲙⲛⲧⲉ·ϩⲉⲗⲗⲏ·ⲙⲛⲧⲉ⟩ *between the light and darkness*. In the place of the second ⟨ⲙⲛⲧⲉ⟩, the suffix ⟨ⲛ⟩ is read; as, ⟨ϩⲙⲙⲟⲛ·ϩⲙⲙⲟ·ⲙⲛⲧⲉ⟩ *between the water and water*, Gen. i. 6; ⟨ⲉⲧⲣⲁⲣⲥⲛ·ⲉⲧⲣⲁⲣⲥ·ⲙⲛⲧⲉⲧ⟩ *and between contact and contact*, Deut. xvii. 8.

5. This section contains an account of the principal senses of the *separable* prepositions ⟨ⲉ⟩, ⟨ⲙ⟩, ⟨ⲛ⟩, ⟨ⲥ⟩.

The preposition ⟨ⲉ⟩,—

(*a*) Denotes *place;* as, ⟨ϩⲛⲙⲛⲧⲉ⟩ *in the house*, Gen. xxxix. 5, and is sometimes employed with substantives, so as to form with them adverbs; as, ⟨ϩⲥⲁⲥⲉ⟩ *deceitfully*, Gen. xxxiv. 13.

(*β*) Expresses *motion towards;* as, ⟨ϩⲛⲛⲁϩⲉ⟩ *towards heaven*, Gen. xi. 4.

(*γ*) In the sense of *against;* as, ⟨ϩⲛⲥⲉ⟩ *against all*, Gen. xvi. 12; ⟨ⲥⲙⲁⲙⲥⲉ⟩ *against Egypt*, Exod. xiv. 25.

(*δ*) It expresses also the *material;* as, ⟨·ϩⲁⲗⲏⲧ·ϩⲉϩⲣⲟ ϩⲛⲃⲱⲗⲧ⟩ *of gold, and of silver, and of brass*, Exod. xxxv. 32; also the *subject of an action;* as, ⟨ϩⲉ·ⲛⲥⲙⲙ⟩ *he shal*

eat thereof, Exod. xii. 43, 44; also the *manner of an action;* as, בְּכָל־לְבָבְךָ *with all thy heart*, Deut. vi. 5, etc.

(ε) In the sense of *for*, *on account of;* as, בְּכֶסֶף *for money*, Deut. ii. 6; בְּגִנָּבְתִּי *for his theft*, Exod. xxii. 3; בְּחָמֵשֶׁת *on account of five*, Gen. xviii. 28.

(ζ) With the force of *by*, *through;* as, בְּמֹשֶׁה *by Moses*, Num. xii. 2; also in the sense of *with*, denoting the instrument; as, בְּחַרְבִּי *with my sword*, Gen. xlviii. 22; also *with*, in the sense of *together with;* as, בְּמַקְלִי *with my rod*, Gen. xxxii. 10.

(η) It has frequently the senses of *when*, *after that*, etc., especially with the infinitive mood. Moreover, this preposition is frequently wanting, and sometimes redundant.

6. The preposition כְּ,—

(*a*) Primarily signifies *like as*, *as if;* thus, כְּצַלְמֵנוּ *according to our likeness*, Gen. i. 26. When it is doubled, the former is *so*, the latter *as;* thus, כַּצַּדִּיק כָּרָשָׁע *so the righteous as the wicked*, Gen. xviii. 25; כֵּן־כְּפַרְעֹה *so thou as Pharaoh*, Gen. xliv. 18.

(β) In the sense of *about*, *nearly;* of number, כְּשֵׁשׁ־מֵאוֹת *about six hundred*, Exod. xii. 37; of time, כָּעֵת חַיָּה *about the time of life*, Gen. xviii. 10.

(γ) Like כְּ, it is used in the sense of *when*, *after that;* as, וְכִשְׁמֹעַ עֵשָׂו *and when Esau heard*, Gen. xxvii. 34; כְּכַלֹּתוֹ *after he had made an end*, Deut. xx. 9.

(δ) It is deficient in Gen. xlix. 9, כְּגוּר־אַרְיֵה as *a lion's whelp*. Sometimes it is redundant, like בְּ.

7. The preposition לְ,—

(*a*) Is used in the sense of *at*, *to*, or *in*, expressing motion; as, לְכָל־אֲשֶׁר־לוֹ *all which there is to him*, Gen. xxxix. 8; לָלֶכֶת *to go*, Deut. xxix. 18.

(β) It expresses the *essence*, *condition*, or *state* of a thing; as, וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה *and man was in* the state of *a living soul*, Gen. ii. 7; וְגַם אָמְנָה לִי לְאִשָּׁה *and she was to me for a wife*, Gen. xx. 12.

(γ) It denotes the instrument, and is used for בְּ; as, בְּחֶרֶב *by the sword*, Lev. xxvi. 7.

(δ) In the senses of *according to;* as, לְמִינֵהוּ *according to their species:*—*concerning;* as, אָמְרוּ לִי *say concerning me*, Gen. xx. 13:—*on account of;* as, לְקֹלָם *on account of their noise*, Num. xvi. 34.

(ε) Expressing advantage, in the sense of *for;* as, לָהֶם *for them*, Exod. xiv. 25; הָיָה עִמִּי *had been with me*, Gen. xxxi. 42: also in the sense of *exchange;* as, לְבֵנָה לְאָבֶן *brick for stone*, Gen. xi. 3.

(ζ) The construction of לְ with the infinitive has been previously explained. It is sometimes redundant and deficient.

8. The preposition מִן,—

(*a*) The original force of this preposition, like that of the full form מִנִּי, is *from;* it denotes the *cause;* as, מִיְּדֵי אֲבִיר יַעֲקֹב *from the God of thy father*, Gen. xlix. 24; here I have read אֲבִיר יַעֲקֹב for Walton's אֲבִיהֶם, according to Castel's emendation in the Heptag. under עול. Hence arises its negative force; as, מִבְּלִי הַגִּיד לְיַעֲקֹב *not to say unto Jacob*, Gen. xxxi. 29, instead of which the complete form מִנִּי is found.

(β) With the sense of *on account of, because;* as, מֵאַהֲבַת יְהוָה אֶתְכֶם *because God loved you*, Deut. vii. 8.

(γ) In the sense of *after;* as, מִיָּמִים מִיָּמִים *after some days*, Gen. iv. 3.

(δ) This preposition has other senses, which are, however

of rare occurrence. Like the rest, it is sometimes deficient and redundant.

CONJUNCTIONS.

1. The separable conjunctions agree in construction, for the most part, with the adverbs, except that they are always put before sentences, for the purpose of *connecting* them. Some, like nouns and adverbs, are preceded by prepositions; as, אֲשֶׁר לֹא *so as not*, Deut. iii. 3.

2. The relative prefix אֲ is sometimes used with the perfect tense, expressing the reason for a thing done; as, בָּאנוּ אֶל־הָאָרֶץ אֲשֶׁר שָׁלַחְתָּ אֹתָנוּ *we went to the land because thou sentest us*, Num. xiii. 28; כִּי־שָׁם נִצַּב יְהוָה *because God was there*, Exod. xx. 21. It is also found with the future, expressing the purpose or consequence of any thing; as, לְמַעַן יִיטַב לָךְ *that it may be well with thee*, Deut. iv. 40. The relative is similarly used with prepositions.

3. A conjunction is sometimes found where, in Hebrew, there is an ellipsis of אֲשֶׁר after a preposition; as, לְמַעַן תְּבָרֶכְךָ נַפְשִׁי *that my soul may bless thee*, Gen. xxvii. 4; וְחָיִיתֶם לְמַעַן *that you may live*, Deut. iv. 1.

4. Sometimes a sentence upon which another depends seems to be wholly omitted; to complete the sense, therefore, and construction, it must be supplied; as, פֶּן־תִּקַּח אֶת־בְּנֹתָיו מֵעִמִּי אָמָרְתִּי בְּלִבִּי לֵאמֹר *because I said*, I will take care, *lest thou take thy daughters*, Gen. xxxi. 31, where there is an ellipsis of the Latin 'cavebo'.

5. The inseparable conjunction וְ is variously used in connecting the members of a sentence; it usually has the sense of 'and' or 'also'.

(*a*) It is found in Gen. xii. 12, in the sense of 'but'; as,

וְאֹתִי יַחֲיֻּן *and they will kill me, but thee will they save alive.*

(β) In the sense of 'however', 'since'; as, לָמָּה בָּאתָ אֵלָי כִּי אַתֶּם שְׂנֵאתֶם אֹתִי *wherefore have you come to me, since ye hate me*, Gen. xxvi. 27; כִּי אֲחֹתִי הִוא *because she* is *the possession of a master*, Gen. xx. 3.

(γ) It is also found in the sense of 'either', 'therefore'.

(δ) In the sense of 'so that', 'in order that'; as, לֹא תִשָּׁבְעוּ בִשְׁמִי לַשָּׁקֶר וְחִלַּלְתָּ אֶת שֵׁם אֱלֹהֶיךָ *ye shall not swear by my name falsely, that ye profane not the name of your God*, Lev. xix. 2; וָמֵת *that he may die*, Exod. xxi. 12.

(ε) In the sense of 'when' or 'while'; as, בְּבוֹא לוֹט צֹעַרָה *when Lot entered Zoar*, Gen. xix. 23.

(ζ) The particle וְ is used in a sentence to which it gives a *retributive* sense, arising from the expression of a condition or cause in a preceding one; as, הֲכִי אָחִי אַתָּה וַתַּעַבְדֵנִי חִנָּם *whether because thou* art *my brother, therefore wilt thou serve me freely*, Gen. xxix. 15; וְשָׁמַר יְהוָה לְךָ אֶת הַבְּרִית *therefore the Lord will keep for thee the covenant*, Deut. vii. 12. Similarly, וְנִפְקְחוּ עֵינֵיכֶם וִהְיִיתֶם כֵּאלֹהִים *in the day of your eating of it, then shall your eyes be opened*, Gen. iii. 5.

(η) The conjunction וְ is sometimes apparently redundant as, כָּל אֹכֵל חָמֵץ וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִיִּשְׂרָאֵל *every one* who *eateth bread leavened, that soul shall be cut off*, Exod. xii. 15, 19.

There are various other senses, too numerous to mention here.

6. When the conjunction אֲשֶׁר is repeated, the former

signifies 'either', the latter 'or'; as, שׂה · שׂה · אלה · שׂה *whether ox or sheep*, Deut. xviii. 3. This is similar to the Greek usage of εἰ and εἰ.

7. The particle כאשר, when repeated, is used in the sense of 'so'——'as'; thus, כאשר אבינו · כאשר · כאשר אבותינו · כאשר *so we, as our fathers*, Gen. xlvii. 3.

8. Conjunctions expressing *doubt* are not always found with this force, but are sometimes used to denote the difficulty of accomplishing the object in question, or to bring forward prominently other similar circumstances connected with it; as, אכפרה · בעד · חטאתכם · ואולי · אכפר · בעד · חטאתכם *I will ascend unto God, peradventure I shall make an atonement for your sins*, Exod. xxxii. 30; Heb. אולי. It is rendered by the LXX., *ἵνα ἐξιλάσωμαι*. In this case, the peculiar force of the conjunction is well marked by the English "peradventure". ואכלתם · מעט · או · הרבה · ומתם *and ye shall not touch of it, lest ye be destroyed*, Gen. iii. 3, rendered by the LXX., *ἵνα μὴ ἀποθάνητε*, where the stress lies upon the necessary consequence of their so doing, and conveys no doubt; תקח · נא · לה · פן · נהיה · לבוז *let her receive it to herself, lest we may be for contempt*, i. e. may be mocked, Gen. xxxviii. 23, which is expressed by the LXX., *ἀλλὰ μή ποτε καταγελασθῶμεν*. In all these cases, though adverbs of *doubt* are used, they appear to carry but little of their usual force, but prominently introduce certain points arising from the previous sentence.

INTERJECTIONS.

1. The interjections, properly speaking, are placed *absolutely* in a sentence; that is, do not depend in construction upon any word or words therein.

2. As in Latin and Greek, some verbs are used as interjections; thus, 𐤀𐤅𐤌𐤋 · 𐤌𐤀𐤀 *ἄγε, καταβαίνωμεν*; or, *age descendamus*. So, 𐤌𐤆𐤌𐤃𐤔 · 𐤋𐤔𐤋𐤃𐤔 · 𐤌𐤃𐤔 · 𐤔𐤀𐤌 · 𐤋𐤇 *s iter mihi ineundum, quæso, ex sententiâ facere liceat*, Gen xxiv. 42; 𐤅𐤓𐤋𐤃 · 𐤋𐤕𐤔𐤕𐤆 · 𐤀𐤇 *Behold! here is seed for you* Gen. xlvii. 23; 𐤔𐤀𐤌𐤓 · 𐤅𐤅𐤓𐤋 · 𐤀𐤀𐤀 *Come! let us make treaty*, Gen. xxxi. 44.

3. Some nouns have the force of interjections when, o account of a vehement affection of the mind, they ar *abruptly* expressed, and are entirely independent of the re of the sentence; as, 𐤔𐤌𐤒𐤇𐤅𐤆 · 𐤆𐤃𐤁 *profanum servis tuis* i. e. *absit à servis tuis*, Gen. xliv. 7.

4. Few remarks are required on the Syntax of the Inter jection for practical purposes, inasmuch as that part of speec is independent of the rest of the sentence. The force c the Interjections, which may be derived from the Lexicon is all that is required.

On the Syntax generally it may be observed, that, for th most part, it agrees with the Hebrew and the other Shemiti languages.

EXTRACTS.

THE following remarks upon the text and construction of some passages in the Extracts will be read with advantage by the student.*

GENESIS, I.

Ver. 2.—תְּהוֹם should probably be read תְּהֹם or תְּהֹמוֹת; compare the rendering רִיקָנְיָא in the Targum with the latter. Cellarius explains the form in the text as, "factum *κατ' ἀποκοπὴν* ex תֹּהוּ *inanitas;*" to this conjecture the use of the preceding תֹּהוּ as an *adjective* is somewhat opposed.

Ver. 9.—There is an apparent ellipsis of ל before מְקוֹם.

Ver. 11.—תַּדְשֵׁא is for תַּדְשְׁאוּ, from דָּשָׁא. The succeeding דְּשֵׁא in the text, may be taken as an *emphatic* infinitive; so we may render, *let the earth* (fem.) *abundantly bring forth herbage sowing* (i. e. the earth) *seed*,† inasmuch as מַזְרִיעַ is Pahel or Aphel participle fem., as may be inferred from v. 12, 29.

* The author would remind such of his readers as are disposed to be Sebaldi Ravii, that his conjectures are not made in the spirit or on the principles of Houbigant.

† That is, by the agency of wind and water, as in the case of the seeds of the *Anastatica Hierochuntica*, or Rose of Jericho.

Ver. 14.—ܐܫܙܡ would lead us to expect ܐܡ2ܡ2 for ܡ2ܡ2 ; so in vers. 16, 18.

As regards ܙܒܙܡ in this verse, and ܙܒܙܐܡ in the succeeding, both are evidently misread for ܒܙܐܡ, as Cellarius would seem to insinuate in a note upon this place ; "ܙܒܙܡ eliso ܐ pro ܙܒܙܐܡ quod per paragogen est pro ܒܙܐܡ."

Ver. 16.—I doubt whether ܡܙ2ܫ should form part of the text; and this doubt is confirmed by the succeeding *parallel* passage, ܐ٩ܙܥܫ · ܥܡ · ܐ٩ܕܙܦ, where no such circumlocution occurs, although it appears perfectly *antithetical.*

Ver. 17.—ܐܥ٩ܫ may be Aphel for ܐܥ٩ܡܫ, from ٩ܙܥ; or, by *metathesis*, for ܐ٩ܥܫ, regularly ܐ٦ܡܫ, Pahel. The latter supposition receives confirmation from ܕ2ܫ in the succeeding verse.

Ver. 20.—ܒܙ2 may be an *emphatic* infinitive after ܒܙܒ2ܥܡ, as well as a substantive. The former supposition is perhaps preferable.

Ver. 25.—As regards the expression ·ܫܙܒ·2ܕ٩·2ܫ·ܥܡܙ ܐܥܫ٦ܥ, there can be little doubt of its inaccuracy as it now stands; it is incompatible with the Hebrew, Targum, and Syriac version. It might be read with a slight alteration, ܐܥܫ٦ܥ · 2ܕ٦ · ܫܙܒ · 2ܫ · ܥܡܙ, which is tolerable. On the other hand, it may be corrupted from a gloss, ܐܥܫ٦ܥ · 2ܕ٩, in explanation of the term ܫ٦ܥ in the succeeding verse, and carelessly transferred into the text. In the latter case, the phrase ܐܥܫ٦ܥ · 2ܕ٩ should be omitted from Walton's text. It is difficult to explain it as it now stands.

Ver. 26.—ܐܒܡܫܙ٩ is somewhat anomalous; probably imitated from the Hebrew participle רֹמֵשׁ or רוֹמֵשׁ, the *Tsere*

being represented by ⲙ. Should it be read ⲫⲁⲙⲥⲁ Pehil? Vide also ver. 30.

Ver. 28.—All the versions tend to render the reading ⲫⲙⲁⲙⲛⲁⲩ suspicious. Should it be ⲫⲁⲙⲛⲁⲩ, as in ver. 24, 25, etc.? The compound ⲁⲁⲁⲙⲥⲉⲣⲉⲣ immediately succeeding answers to the Hebrew הָרֹמֶשֶׁת, whence it is probably derived. Here again, I apprehend, the true reading may be obtained by expelling ⲣ, when we may render, *which hath crept*, Pahel; at least, such an elision would produce a form consistent with the general principles of the language.

EXODUS, XX.

Ver. 5.—ⲥⲙⲩⲙⲉⲃⲉ · ⲁⲩⲣ · ⲥⲙⲁⲁⲙⲁⲁⲁ · ⲁⲩⲣ is literally rendered from the Hebrew. Of course there is an ellipsis of a substantive, and in all probability this substantive is ⲃⲛⲥ in the extended sense of *descendants;* hence we may render, *visiting the sin of fathers upon the* immediate *descendants* (i. e. children and grand-children), *and upon the third and fourth descendants* (generations). In the Targum we have, עַל־דַּר־חְלִיתַי וְעַל־דַּר־רְבִיעַי.

Ver. 10.—Upon the hiatus after ⲍⲁⲥⲁⲣ Cellarius remarks, "hiatus arguit vocem ⲍⲁⲥⲫⲃ *jumentum tuum*, quam codex Ebræo-Sam. habet; in versione autem non apparet."

Ver. 11.—The reading ⲁⲁⲁⲁ for ⲁⲁⲁ is to be remarked.

Ver. 16.—ⲣⲙⲫⲁⲁ is apocopated for the full form ⲣⲙⲫⲉⲫⲁⲁ Pahel, from ⲣⲫⲉⲫ.

Ver. 17.—The latter part of this verse is interpolated from Deut. xxvii. 2, etc.; xi. 30. The apocopate ⲫⲙⲫ for ⲫⲙⲫⲙ should also be noted.

I have retained אלהינו in the text, in deference to the opinion of Castel, who says, "אלהינו *idem quod* תורה," although I am convinced we ought to read אלהינו instead.

Ver. 19.—This verse is chiefly derived from Deut. v. 24—27. In it תת for אתת must be observed; as also שמעה Aphel imperative, formed regularly like the Chaldee from שמע, the vowel *Tsere* being represented by the *mater lectionis* ה.

Ver. 20.—In the phrase עשותם כן לעשות, the infinitive is governed by the ellipsis of ל, or by the ל in the adverb.

Ver. 22.—This verse is interpolated from Deut. v. 28, xviii. 18, and succeeding verses. Perhaps ודברתי should be read ודברת.

As regards the expression תתי מי יתן והיה לבבם זה, something is clearly wrong. It perhaps should be either תתי זה, as in Gen. xxx. 34, or תתי מי יתן והיה לבבם תת; the latter is preferable. The reading in the text is evidently a compound of the two conjectures just given; for, תזה is for תתזה or תת זה. The latter conjecture may even be an incorporated gloss on the former, or *vice versâ*.

Some little difficulty attaches to the word אלהשת in the latter part of the verse. I propose to derive it from עשה *to bear, to attend*, the compound עהשת being found in Gen. xlii. 23, in the sense of *interpreter*. If this be the case, we ought to read אלהשת as a participle, and render, *I will tell all that pertaineth to the decrees and judgments*, etc. I have simply rendered it by "precepts" in the Lexicon.

Ver. 25.—תגעלנה is perhaps *Pehil* with a suffix; so that we may render, *thou shalt not build them* (fem.), *having hewn them* (masc.); i. e. thou shalt not build them of hewn,

etc. The word may also be an infinitive, with the omission of the prefix ב; in this case, render, *after hewing them.* The discrepancy in gender between הֵמָּה and הֵנָּה should be noted.

DEUTERONOMY, XXXIV.

Ver. 1.—The student will see that the greater part of the first and the two succeeding verses of the Hebrew, probably containing a complete account of the extent of the panorama exhibited by God to Moses, are rendered in the version by a vague expression of the limits of Moses' observation, without specifying the individual occupants between those limits.

The proper reading of הַגִּלְעָד should be גִּלְעָד, as in Num. xxii. 1, xxvi. 3, 63, etc.

Ver. 6.—After בֵּית־פְּעוֹר, the suffix הַזֶּה is manifestly omitted.

Ver. 8.—Upon the somewhat confused phrase וַיִּתְּמוּ יְמֵי בְכִי אֵבֶל משֶׁה, Cellarius remarks, "forte quod dedecus, neminem à morte eximi; vel fletus *nimius*, quod indecorum dolori indulgere." I have doubts about the genuineness of this passage, which it would be superfluous to give here.

GENESIS, I.

1 In the beginning God created the heaven and the earth.
2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
3 And God said, Let there be light: and there was light.
4 And God saw the light, that it was good: and God divided the light from the darkness.
5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.
6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.
8 And God called the firmament Heaven. And the evening and the morning were the second day.
9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.
10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.
11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 ·ⲁⲩⲧⲁⲩ · ⲁⲩⲃⲱⲗ · ⲙⲛ̀ⲧⲟ · ⲛⲓⲃⲓ · ⲛⲧⲉ · ⲟⲩⲟⲛ ⲛⲓⲃⲓ · ⲛⲧⲉ
ⲧⲟⲩⲟⲛ ⲛⲓⲃⲓ : ⲛⲧⲉ · ⲧⲟⲩ · ⲥⲉⲙⲟ · ⲛⲧⲉ · ⲟⲩⲟⲛ ⲛⲓⲃⲓ · ⲛⲧⲉ
ⲧⲟⲩⲟⲛ ⲛⲓⲃⲓ · ⲛⲧⲉ · ⲛⲓⲥⲡⲉⲣⲙⲁ · ⲛⲧⲉ · ⲟⲩⲟⲛ ⲛⲓⲃⲓ :
13 ⲁⲩⲱ ⲡⲉⲓⲟⲩⲱⲛ · ⲙⲡⲉⲛⲧⲁⲩ · ⲛⲁⲓ · ⲛⲧⲉ · ⲡⲓⲥⲟⲩ · ⲡⲉⲛⲥⲱⲧⲏⲣ :
14 ⲁⲩⲱ ⲡⲉⲛⲛⲟⲩⲧⲉ · ⲉⲡⲉⲓⲣⲉ · ⲙⲛ̀ · ⲛⲓⲙ · ⲛⲧⲉ · ⲡⲓⲕⲟⲥⲙⲟⲥ ·
ⲛⲓⲙ · ⲛⲧⲉ · ⲡⲓⲙⲁ · ⲛⲧⲉ · ⲛⲓⲙⲁⲩ · ⲛⲧⲉ · ⲛⲓⲙⲁⲩ · ⲛⲧⲉ ·
ⲛⲓⲙⲁⲩ · ⲛⲧⲉ · ⲛⲓⲙⲁⲩ

25 ·ᐱᓂᐦ · ᐋᑭᑎᑫᐦ · ᐋᐁᐊᐋ · ᐱᑭᓂᑕᐁ · ᐱᓂ · ᐋᐦᐋ · ᓂᐋ · ᐋᑕᐁᐦ · ᐋᐦᐋᑎᐦ ·
ᐋᐱᓂᐊᐋ · ᐦᑎᑕ · ᐦᐋᑐ · ᐋᐦ · ᐱᓂᐦ · ᐋᑎᐦ · ᐋᑭᑎᑫᐦ · ᐋᐱᓂᐊᐋ ·
ᐦᑎᑫᐋᐦ ·· ᐋᐦᑐᐦ · ᐋᐦᐋ · ᐋᐦᐋ · ᐋᑭᐦ · ᐃᐊ :

26 ·ᐋᐦᐋᑎᐦ · ᐋᐦᐋ · ᑕᐃᐊᑲ · ᐋᐱᓂᐦ · ᐁᑲᐦᐃᐋᐦᑕ · ᐋᐦᐋᑎᐦ · ᐋᐦᐋᑎᐦ ·
ᐋᐦᐋᑐᐦᐋᐦ · ᐁᑭᐋᐦᐃ · ᐋᐦᐋᑎᐦ · ᐋᐦᐋᑐᐦ · ᐃᐦᐋᑐᐦ · ᐋᐦᐋᑐᐦ ·
ᐋᐦᐋᑐᐦᐋᐦ · ᐋᐦᐋᑐᐦᐋᐦ · ᐋᐦᐋᑐᐦᐋᐦ · ᐋᐦᐋᑐᐦᐋᐦ · ᐋᐦᐋᑐᐦᐋ

3 ל֣א תִֽהְיֶ֣ה לְךָ֗ אֱלֹהִים֙ אֲחֵרִ֔ים עַ֖ל פָּנָֽי׃

4 לֹֽא־תַעֲשֶׂ֨ה לְךָ֤ פֶּ֙סֶל֙ וְכָל־תְּמוּנָ֔ה אֲשֶׁ֥ר בַּשָּׁמַ֖יִם מִמַּ֑עַל וַאֲשֶׁ֣ר בָּאָ֔רֶץ מִתָּ֔חַת וַאֲשֶׁ֥ר בַּמַּ֖יִם מִתַּ֥חַת לָאָֽרֶץ׃

5 לֹֽא־תִשְׁתַּחֲוֶ֥ה לָהֶ֖ם וְלֹ֣א תָעָבְדֵ֑ם כִּ֣י אָנֹכִ֞י יְהוָ֤ה אֱלֹהֶ֙יךָ֙ אֵ֣ל קַנָּ֔א פֹּקֵ֣ד עֲוֹ֧ן אָבֹ֛ת עַל־בָּנִ֖ים עַל־שִׁלֵּשִׁ֣ים וְעַל־רִבֵּעִ֑ים לְשֹׂנְאָֽי׃

6 וְעֹשֶׂ֥ה חֶ֙סֶד֙ לַאֲלָפִ֔ים לְאֹהֲבַ֖י וּלְשֹׁמְרֵ֥י מִצְוֹתָֽי׃

7 לֹֽא־תִשָּׂ֞א אֶת־שֵׁ֤ם יְהוָה֙ אֱלֹהֶ֔יךָ לַשָּׁ֑וְא כִּ֣י לֹֽא־יְנַקֶּ֤ה יְהוָה֙ אֵ֣ת אֲשֶׁר־יִשָּׂ֥א אֶת־שְׁמ֖וֹ לַשָּֽׁוְא׃

8 זָכ֛וֹר אֶת־י֥וֹם הַשַּׁבָּ֖ת לְקַדְּשֽׁוֹ׃

9 שֵׁ֣שֶׁת יָמִ֔ים תַּעֲבֹ֖ד וְעָשִׂ֣יתָ כָּל־מְלַאכְתֶּֽךָ׃

10 וְי֣וֹם הַשְּׁבִיעִ֗י שַׁבָּת֙ לַיהוָ֣ה אֱלֹהֶ֔יךָ לֹֽא־תַעֲשֶׂ֥ה כָל־מְלָאכָ֛ה אַתָּ֥ה וּבִנְךָ֖ וּבִתֶּ֑ךָ עַבְדְּךָ֤ וַאֲמָתְךָ֙ וּבְהֶמְתֶּ֔ךָ וְגֵרְךָ֖ אֲשֶׁ֥ר בִּשְׁעָרֶֽיךָ׃

11 כִּ֣י שֵׁ֣שֶׁת יָמִ֗ים עָשָׂ֤ה יְהוָה֙ אֶת־הַשָּׁמַ֣יִם וְאֶת־הָאָ֔רֶץ אֶת־הַיָּ֖ם וְאֶת־כָּל־אֲשֶׁר־בָּ֑ם וַיָּ֖נַח בַּיּ֣וֹם הַשְּׁבִיעִ֑י עַל־כֵּ֞ן בֵּרַ֤ךְ יְהוָה֙ אֶת־י֣וֹם הַשַּׁבָּ֔ת וַיְקַדְּשֵֽׁהוּ׃

12 כַּבֵּ֖ד אֶת־אָבִ֑יךָ וְאֶת־אִמֶּ֗ךָ לְמַ֙עַן֙ יַאֲרִכ֣וּן יָמֶ֔יךָ עַ֚ל הָאֲדָמָ֔ה אֲשֶׁר־יְהוָ֥ה אֱלֹהֶ֖יךָ נֹתֵ֥ן לָֽךְ׃

13 לֹ֥א תִרְצָֽח׃

14 לֹ֥א תִנְאָֽף׃

15 לֹ֥א תִגְנֹֽב׃

16 לֹֽא־תַעֲנֶ֥ה בְרֵעֲךָ֖ עֵ֥ד שָֽׁוְא׃

17 לֹֽא־תַחְמֹ֣ד בֵּ֣ית רֵעֶ֑ךָ לֹֽא־תַחְמֹ֞ד אֵ֣שֶׁת רֵעֶ֗ךָ וְעַבְדּ֤וֹ וְאֲמָתוֹ֙ וְשׁוֹר֣וֹ וַחֲמֹר֔וֹ וְכֹ֖ל אֲשֶׁ֥ר לְרֵעֶֽךָ׃

ּכִּי֙ מִשָּׁמַ֣יִם דִּבַּ֔רְתִּי עִמָּכֶֽם׃ 22 לֹֽא־תַעֲשׂ֣וּן אִתִּ֗י
אֱלֹהֵי֙ כֶּ֣סֶף וֵאלֹהֵ֣י זָהָ֔ב לֹ֥א תַעֲשׂ֖וּ לָכֶֽם׃ 23 מִזְבַּ֤ח
אֲדָמָה֙ תַּעֲשֶׂה־לִּ֔י וְזָבַחְתָּ֣ עָלָ֔יו אֶת־עֹלֹתֶ֖יךָ וְאֶת־
שְׁלָמֶ֑יךָ אֶת־צֹֽאנְךָ֙ וְאֶת־בְּקָרֶ֔ךָ בְּכָל־הַמָּק֗וֹם אֲשֶׁ֤ר
אַזְכִּיר֙ אֶת־שְׁמִ֔י אָב֥וֹא אֵלֶ֖יךָ וּבֵרַכְתִּֽיךָ׃ 24 וְאִם־
מִזְבַּ֥ח אֲבָנִ֖ים תַּעֲשֶׂה־לִּ֑י לֹֽא־תִבְנֶ֤ה אֹתָם֙ גָּזִ֔ית כִּ֥י
חַרְבְּךָ֖ הֵנַ֣פְתָּ עָלֶ֑יהָ וַתְּחַלְלֶֽהָ׃ 25 וְלֹֽא־תַעֲלֶ֤ה
בְמַעֲלֹת֙ עַל־מִזְבְּחִ֔י אֲשֶׁ֥ר לֹֽא־תִגָּלֶ֖ה עֶרְוָתְךָ֥ עָלָֽיו׃
26 וְאֵ֣לֶּה הַמִּשְׁפָּטִ֗ים אֲשֶׁ֤ר תָּשִׂים֙ לִפְנֵיהֶֽם׃ 27 כִּֽי־תִקְנֶ֥ה
עֶ֖בֶד עִבְרִ֑י שֵׁ֥שׁ שָׁנִ֖ים יַעֲבֹ֑ד וּבַשְּׁבִעִ֣ית יֵצֵ֥א לַחָפְשִׁ֖י
חִנָּֽם׃ 28 אִם־בְּגַפּ֖וֹ יָבֹ֑א בְּגַפּ֖וֹ יֵצֵ֑א אִם־בַּ֣עַל אִשָּׁ֔ה הָיָ֖ה
וְיָצְאָ֥ה אִשְׁתּ֖וֹ עִמּֽוֹ׃ 29 אִם־אֲדֹנָ֣יו יִתֶּן־לּ֔וֹ וְיָלְדָה־לּ֥וֹ
בָנִ֖ים א֣וֹ בָנ֑וֹת הָאִשָּׁ֤ה וִילָדֶ֙יהָ֙ תִּהְיֶ֣ה לַאדֹנֶ֔יהָ וְה֖וּא
בְּגַפּ֥וֹ יֵצֵֽא׃ 30 וְאִם־אָמֹ֨ר יֹאמַ֤ר הָעֶ֙בֶד֙ אָהַ֣בְתִּי אֶת־
אֲדֹנִ֔י אֶת־אִשְׁתִּ֖י וְאֶת־בָּנָ֑י לֹ֥א אֵצֵ֖א חָפְשִֽׁי׃ 31 וְהִגִּ֤ישׁ
אֲדֹנָיו֙ אֶל־הָאֱלֹהִ֔ים וְהִגִּישׁוֹ֙ אֶל־הַדֶּ֔לֶת א֖וֹ אֶל־הַמְּזוּזָ֑ה
וְרָצַ֨ע אֲדֹנָ֤יו אֶת־אָזְנוֹ֙ בַּמַּרְצֵ֔עַ וַעֲבָד֖וֹ לְעֹלָֽם׃ 32 וְאִ֣ישׁ
כִּֽי־יִמְכֹּ֞ר אֶת־בִּתּ֗וֹ לְאָמָה֙ לֹ֣א תֵצֵ֔א כְּצֵ֖את הָעֲבָדִֽים׃
33 אִם־רָעָ֣ה בְעֵינֵ֔י אֲדֹנֶ֖יהָ אֲשֶׁ֣ר לוֹ֙ יָעָ֔דָהּ וְהֶפְדָּ֑הּ לְעַ֤ם
נָכְרִי֙ לֹא־יִמְשֹׁ֣ל לְמָכְרָ֔הּ בְּבִגְדוֹ־בָ֖הּ׃ 34 וְאִם־לִבְנ֣וֹ
יִיעָדֶ֔נָּה כְּמִשְׁפַּ֥ט הַבָּנ֖וֹת יַעֲשֶׂה־לָּֽהּ׃ 35 אִם־אַחֶ֣רֶת
יִקָּ֣ח לּ֔וֹ שְׁאֵרָ֥הּ כְּסוּתָ֖הּ וְעֹנָתָ֑הּ לֹ֥א יִגְרָֽע׃ 36 וְאִם־שְׁל֥שׁ
אֵ֖לֶּה לֹ֣א יַעֲשֶׂ֣ה לָ֔הּ וְיָצְאָ֥ה חִנָּ֖ם אֵ֥ין כָּֽסֶף׃ 37 מַכֵּ֥ה
אִ֖ישׁ וָמֵ֣ת מ֑וֹת רָצֹ֖חַ יִּרָצֵֽחַ׃ 38 וַאֲשֶׁ֥ר לֹֽא־צָדָ֖ה וְהָאֱלֹהִ֣ים
עִנָּ֑ה וְשַׂמְתִּ֤י לְךָ֙ מָק֔וֹם אֲשֶׁ֥ר יָנ֖וּס שָׁמָּֽה׃ 39 וְכִֽי־יָזִ֥ד
אִ֛ישׁ עַל־רֵעֵ֖הוּ לְהָרְגּ֣וֹ בְעָרמָ֑ה מֵעִ֨ם מִזְבְּחִ֤י תִּקָּחֶ֙נּוּ֙
לָמֽוּת׃ 40 וּמַכֵּ֥ה אָבִ֖יו וְאִמּ֑וֹ מוֹת֙ יוּמָ֔ת׃ 41 וְגֹנֵ֥ב אִ֛ישׁ
וּמְכָרוֹ֖ וְנִמְצָ֣א בְיָד֑וֹ מוֹת֙ יוּמָ֔ת׃ 42 וְקֹלֵ֥ל אָבִ֖יו וְאִמּ֑וֹ
מוֹת֙ יוּמָ֔ת׃ 43 וְאִם־רִיבֻן֙ יְרִיבֻ֣ן אֲנָשִׁ֔ים וְהִכָּ֥ה אִישׁ֙
אֶת־רֵעֵ֔הוּ בְּאֶ֖בֶן א֣וֹ בְאֶגְרֹ֑ף וְלֹ֥א יָמ֖וּת וְנָפַ֥ל לְמִשְׁכָּֽב׃
44 אִם־יָק֥וּם וְהִתְהַלֵּךְ־חוּץ֖ עַל־מִשְׁעַנְתּ֑וֹ וְנָקָ֤ה הַמַּכֶּה֙
יִהְיֶ֣ה רַק֔ שִׁבְתּ֥וֹ יִתֵּ֖ן וְרָפֹ֥א יְרַפֵּֽא׃ 45 וְכִֽי־יַכֶּ֣ה אִ֔ישׁ
אֶת־עֶ֥בֶד֖וֹ א֣וֹ אֶת־אֲמָתֹ֑ו בַּשֵּׁ֣בֶט וּמֵ֔ת נָקֹ֥ם יִנָּקֵֽם׃
46 אַ֚ךְ אִם־י֣וֹם א֔וֹ יוֹמַ֖יִם יַעֲמֹ֑ד לֹ֥א יֻקַּ֖ם כִּ֥י כַסְפּ֖וֹ הֽוּא׃
47 וְכִֽי־יַכֶּ֣ה אִ֔ישׁ אֶת־עֵ֥ין עַבְדּ֖וֹ א֣וֹ אֶת־עֵ֣ין אֲמָתֹ֑ו וְשִׁחֲתָ֣הּ
לַחָפְשִׁ֔י יְשַׁלְּחֶ֖נּוּ תַּ֥חַת עֵינֽוֹ׃ 48 וְאִם־שֵׁ֥ן עַבְדּ֖וֹ א֣וֹ שֵׁ֣ן
אֲמָתֹ֑ו יַפִּ֣יל לַחָפְשִׁ֔י יְשַׁלְּחֶ֖נּוּ תַּ֥חַת שִׁנּֽוֹ׃ 49 וְכִֽי־יִגַּ֤ח
שׁ֙וֹר֙ אֶת־אִ֣ישׁ א֔וֹ אֶת־אִשָּׁ֖ה וָמֵ֑ת סָק֣וֹל יִסָּקֵ֔ל וְלֹ֥א יֵאָכֵ֖ל
אֶת־בְּשָׂרֹ֑ו וּבַ֥עַל הַשּׁ֖וֹר נָקִֽי׃ 50 וְאִם־שׁ֤וֹר נַגָּח֙ הוּא֙
מִתְּמֹ֣ל שִׁלְשֹׁ֔ם וְהוּעַ֖ד בִּבְעָלָ֑יו וְלֹ֣א יִשְׁמְרֶ֔נּוּ וְהֵמִ֥ית
אִ֛ישׁ א֥וֹ אִשָּׁ֖ה הַשּׁ֣וֹר יִסָּקֵ֑ל וְגַם־בְּעָלָ֖יו יוּמָֽת׃ 51 אִם־כֹּ֥פֶר
יוּשַׁת־עָלָ֖יו וְנָתַ֣ן פִּדְיֹ֣ן נַפְשֹׁ֑ו כְּכֹל֙ אֲשֶׁר־יוּשַׁת־עָלָ֔יו
יִתֵּֽן׃ 52 א֣וֹ בֵ֤ן יִגָּח֙ הוּא֙ א֣וֹ בַ֣ת יִגָּ֔ח כַּמִּשְׁפָּ֥ט הַזֶּ֖ה יֵעָשֶׂ֥ה
לֽוֹ׃ 53 לֹֽא־יִגַּ֤ח הַשּׁוֹר֙ אֶת־עֶ֣בֶד הוּא֔ א֥וֹ אֶת־אָמָ֖ה שְׁלֹשִׁ֣ים
שֶׁ֑קֶל וְשׁוֹר֙ יִסָּקֵ֔ל׃ 54 וְכִֽי־יִפְתַּח־אִ֣ישׁ בֹּ֔ור א֥וֹ כִֽי־יִכְרֶ֥ה
אִ֖ישׁ בֹּ֑ור וְלֹ֣א יְכַסֶּ֔נּוּ וְנָפַ֥ל שָׁ֛מָּה שׁ֥וֹר א֖וֹ חֲמֽוֹר׃ 55 בַּ֣עַל
הַבּ֗וֹר יְשַׁלֵּם֙ כֶּ֣סֶף יָשִׁ֣יב לִבְעָלָ֔יו וְהַמֵּ֖ת יִהְיֶ֥ה לֽוֹ׃ 56 וְכִֽי־
יִגַּ֤ח שׁוֹר־אִישׁ֙ אֶת־שׁ֣וֹר רֵעֵ֔הוּ וָמֵ֑ת וּמָכְר֤וּ אֶת־הַשּׁוֹר֙
הַחַ֔י וְחָצ֖וּ אֶת־כַּסְפּ֑וֹ וְגַם־הַמֵּ֥ת יֶחֱצ֖וּן׃ 57 א֣וֹ נ֗וֹדַע כִּ֤י
שׁוֹר֙ נַגָּ֣ח הוּא֔ מִתְּמֹ֖ל שִׁלְשֹׁ֑ם וְלֹ֤א יִשְׁמְרֶנּוּ֙ בְּעָלָ֔יו שַׁלֵּ֥ם
יְשַׁלֵּ֖ם שׁ֣וֹר תַּ֑חַת הַשּׁ֖וֹר וְהַמֵּ֥ת יִהְיֶ֥ה לֽוֹ׃ 58 כִּֽי־יִגְנֹ֤ב אִישׁ֙
שׁ֣וֹר א֔וֹ שֶׂ֖ה וּטְבָחֹ֣ו א֑וֹ וּמְכָרֹ֗ו חֲמִשָּׁ֤ה בָקָר֙ יְשַׁלֵּ֣ם תַּ֣חַת
הַשּׁ֔וֹר וְאַרְבַּ֥ע צֹ֖אן תַּ֥חַת הַשֶּֽׂה׃ 59 אִם־בַּמַּחְתֶּ֥רֶת יִמָּצֵ֖א
הַגַּנָּ֑ב וְהֻכָּ֣ה וָמֵ֔ת אֵ֥ין ל֖וֹ דָּמִֽים׃ 60 אִם־זָרְחָ֥ה הַשֶּׁ֖מֶשׁ
עָלָ֑יו דָּמִ֣ים לֽוֹ׃ שַׁלֵּ֣ם יְשַׁלֵּ֔ם אִם־אֵ֥ין ל֖וֹ וְנִמְכַּ֥ר בִּגְנֵבָתֹֽו׃
61 אִם־הַגְּנֵבָ֣ה תִמָּצֵ֣א בְיָד֔וֹ מִשּׁ֥וֹר עַד־חֲמ֖וֹר עַד־שֶׂ֑ה
שְׁנַ֥יִם יְשַׁלֵּֽם׃ 62 כִּֽי־יַבְעֶר־אִ֥ישׁ שָׂדֶ֖ה א֣וֹ כֶ֑רֶם וְשִׁלַּ֤ח
אֶת־בְּעִירֹו֙ וּבִעֵ֣ר בִּשְׂדֵ֣ה אַחֵ֔ר מֵיטַ֥ב שָׂדֵ֖הוּ וּמֵיטַ֣ב כַּרְמֹ֑ו
יְשַׁלֵּֽם׃ 63 כִּֽי־תֵצֵ֤א אֵשׁ֙ וּמָצְאָ֣ה קֹצִ֔ים וְנֶאֻכַ֥ל גָּדִ֛ישׁ א֥וֹ
הַקָּמָ֖ה א֣וֹ הַשָּׂדֶ֑ה שַׁלֵּ֣ם יְשַׁלֵּ֔ם הַמַּבְעִ֖ר אֶת־הַבְּעֵרָֽה׃
64 כִּֽי־יִתֵּ֨ן אִ֜ישׁ אֶל־רֵעֵ֗הוּ כֶּ֤סֶף א֙וֹ כֵלִ֔ים לִשְׁמֹר֙ וְנִגְנַ֣ב
מִבֵּ֣ית הָאִ֔ישׁ אִם־יִמָּצֵ֥א הַגַּנָּ֖ב יְשַׁלֵּ֥ם שְׁנָֽיִם׃ 65 אִם־לֹ֤א
יִמָּצֵא֙ הַגַּנָּ֔ב וְנִקְרַב֙ בַּ֣עַל הַבַּ֔יִת אֶל־הָאֱלֹהִ֖ים אִם־לֹ֣א
שָׁלַ֔ח יָדֹ֖ו בִּמְלֶ֥אכֶת רֵעֵֽהוּ׃ 66 עַל־כָּל־דְּבַר־פָּשַׁ֗ע עַל־שׁ֤וֹר
עַל־חֲמוֹר֙ עַל־שֶׂ֣ה עַל־לְבוּשׁ֔ עַל־כָּל־אֲבֵדָ֔ה אֲשֶׁר֙ יֹאמַ֣ר כִּֽי־
הֽוּא־זֶ֔ה עַד־הָאֱלֹהִ֖ים יָבֹ֣א דְבַר־שְׁנֵיהֶ֑ם אֲשֶׁ֤ר יַרְשִׁיעֻן֙
אֱלֹהִ֔ים יְשַׁלֵּ֥ם שְׁנַ֖יִם לְרֵעֵֽהוּ׃ 67 כִּֽי־יִתֵּ֨ן אִ֜ישׁ אֶל־רֵעֵ֗הוּ
חֲמֹ֤ר א֙וֹ שֹׁ֔ור א֥וֹ שֶׂ֖ה וְכָל־בְּהֵמָ֑ה לִשְׁמֹ֔ר וּמֵ֥ת א֖וֹ נִשְׁבַּ֥ר א֛וֹ
נִשְׁבָּ֥ה אֵין־רֹאֶ֖ה׃ 68 שְׁבֻעַ֣ת יְהוָ֔ה תִּהְיֶ֥ה בֵּֽין־שְׁנֵיהֶ֖ם אִם־לֹ֣א
שָׁלַ֔ח יָדֹ֖ו בִּמְלֶ֣אכֶת רֵעֵ֑הוּ וְלָקַ֣ח בְּעָלָ֔יו וְלֹ֥א יְשַׁלֵּֽם׃
69 וְאִם־גָּנֹ֥ב יִגָּנֵ֖ב מֵעִמּ֑וֹ יְשַׁלֵּ֖ם לִבְעָלָֽיו׃ 70 אִם־טָרֹ֥ף יִטָּרֵ֖ף
יְבִאֵ֣הוּ עֵ֑ד הַטְּרֵפָ֖ה לֹ֥א יְשַׁלֵּֽם׃ 71 וְכִֽי־יִשְׁאַ֤ל אִישׁ֙
מֵעִ֣ם רֵעֵ֔הוּ וְנִשְׁבַּ֥ר א֖וֹ מֵ֑ת בְּעָלָ֖יו לֹא־עִמּ֣וֹ שַׁלֵּ֣ם יְשַׁלֵּֽם׃
72 אִם־בְּעָלָ֥יו עִמּ֖וֹ לֹ֣א יְשַׁלֵּ֑ם אִם־שָׂכִ֣יר הוּא֔ בָּ֖א בִּשְׂכָרֹֽו׃
73 וְכִֽי־יְפַתֶּ֤ה אִישׁ֙ פֶּ֣תִי אֶל־אִשָּׁ֔ה וְשָׁכַ֥ב עִמָּ֖הּ מָהֹ֣ר יִמְהָרֶ֑נָּה
לְאִשָּׁ֖ה לֹֽו׃ 74 אִם־מָאֵ֨ן יְמָאֵ֤ן אָבִיהָ֙ לְתִתָּ֣הּ לֹ֔ו כֶּ֚סֶף יִשְׁקֹ֣ל
כְּמֹ֔הַר הַבְּתוּלֹֽת׃ 75 מְכַשֵּׁפָ֖ה לֹ֥א תְחַיֶּֽה׃ 76 כָּל־שֹׁכֵ֥ב עִם־
בְּהֵמָ֖ה מ֣וֹת יוּמָֽת׃ 77 זֹבֵ֥חַ לָֽאֱלֹהִ֖ים יָחֳרָ֑ם בִּלְתִּ֥י לַיהוָ֖ה
לְבַדֹּֽו׃ 78 וְגֵ֥ר לֹֽא־תוֹנֶ֖ה וְלֹ֣א תִלְחָצֶ֑נּוּ כִּֽי־גֵרִ֤ים הֱיִיתֶם֙
בְּאֶ֣רֶץ מִצְרָ֔יִם׃ 79 כָּל־אַלְמָנָ֥ה וְיָת֖וֹם לֹ֥א תְעַנּֽוּן׃ 80 אִם־
עַנֵּ֥ה תְעַנֶּ֖ה אֹתֹו֑ כִּ֣י אִם־צָעֹ֤ק יִצְעַק֙ אֵלַ֔י שָׁמֹ֥עַ אֶשְׁמַ֖ע
צַעֲקָתֹֽו׃ 81 וְחָרָ֤ה אַפִּי֙ וְהָרַגְתִּ֣י אֶתְכֶ֔ם בַּחֶ֖רֶב וְהָי֥וּ נְשֵׁיכֶ֛ם
אַלְמָנ֖וֹת וּבְנֵיכֶ֥ם יְתֹמִֽים׃ 82 אִם־כֶּ֣סֶף תַּלְוֶ֗ה אֶת־עַמִּי֙
אֶת־הֶעָנִ֣י עִמָּ֔ךְ לֹֽא־תִהְיֶ֥ה ל֖וֹ כְּנֹשֶׁ֑ה לֹֽא־תָשִׂ֥ימוּ עָלָ֖יו
נֶֽשֶׁךְ׃ 83 אִם־חָבֹ֤ל תַּחְבֹּל֙ שַׂלְמַ֣ת רֵעֶ֔ךָ עַד־בֹּ֥א הַשֶּׁ֖מֶשׁ
תָּשִׁ֣יב לֽוֹ׃ 84 כִּֽי־הִ֣וא כְסֻתָּתֹ֣ו לְבַדָּ֔הּ הִ֚וא שִׂמְלָתֹ֣ו לְעֹרֹ֔ו
בַּמֶּ֥ה יִשְׁכָּ֖ב וְהָיָ֣ה כִֽי־יִצְעַק֮ אֵלַי֒ וְשָׁמַעְתִּי֙ כִּֽי־חַנ֣וּן אָנִֽי׃
85 אֱלֹהִ֣ים לֹֽא־תְקַלֵּ֔ל וְנָשִׂ֥יא בְעַמְּךָ֖ לֹ֥א תָאֹֽר׃ 86 זֹבֵ֥חַ
לָאֱלֹהִ֖ים יָחֳרָ֑ם בִּלְתִּ֥י לַיהוָ֖ה לְבַדֹּֽו׃ 87 וְגֵ֥ר לֹֽא־תוֹנֶ֖ה וְלֹ֣א
תִלְחָצֶ֑נּוּ כִּֽי־גֵרִ֤ים הֱיִיתֶם֙ בְּאֶ֣רֶץ מִצְרָ֔יִם׃ 88 כָּל־אַלְמָנָ֥ה
וְיָת֖וֹם לֹ֥א תְעַנּֽוּן׃ 89 אִם־עַנֵּ֥ה תְעַנֶּ֖ה אֹתֹו֑ כִּ֣י אִם־צָעֹ֤ק
יִצְעַק֙ אֵלַ֔י שָׁמֹ֥עַ אֶשְׁמַ֖ע צַעֲקָתֹֽו׃ 90 וְחָרָ֤ה אַפִּי֙ וְהָרַגְתִּ֣י
אֶתְכֶ֔ם בַּחֶ֖רֶב וְהָי֥וּ נְשֵׁיכֶ֛ם אַלְמָנ֖וֹת וּבְנֵיכֶ֥ם יְתֹמִֽים׃
91 אִם־כֶּ֣סֶף תַּלְוֶ֗ה אֶת־עַמִּי֙ אֶת־הֶעָנִ֣י עִמָּ֔ךְ לֹֽא־תִהְיֶ֥ה ל֖וֹ
כְּנֹשֶׁ֑ה לֹֽא־תָשִׂ֥ימוּ עָלָ֖יו נֶֽשֶׁךְ׃ 92 אִם־חָבֹ֤ל תַּחְבֹּל֙ שַׂלְמַ֣ת
רֵעֶ֔ךָ עַד־בֹּ֥א הַשֶּׁ֖מֶשׁ תָּשִׁ֣יב לֽוֹ׃ 93 כִּֽי־הִ֣וא כְסֻתָּתֹ֣ו לְבַדָּ֔הּ
הִ֚וא שִׂמְלָתֹ֣ו לְעֹרֹ֔ו בַּמֶּ֥ה יִשְׁכָּ֖ב וְהָיָ֣ה כִֽי־יִצְעַק֮ אֵלַי֒
וְשָׁמַעְתִּי֙ כִּֽי־חַנ֣וּן אָנִֽי׃ 94 אֱלֹהִ֣ים לֹֽא־תְקַלֵּ֔ל וְנָשִׂ֥יא
בְעַמְּךָ֖ לֹ֥א תָאֹֽר׃ 95 זֹבֵ֥חַ לָֽאֱלֹהִ֖ים יָחֳרָ֑ם בִּלְתִּ֥י לַיהוָ֖ה
לְבַדֹּֽו׃ 96 וְגֵ֥ר לֹֽא־תוֹנֶ֖ה וְלֹ֣א תִלְחָצֶ֑נּוּ כִּֽי־גֵרִ֤ים הֱיִיתֶם֙
בְּאֶ֣רֶץ מִצְרָ֔יִם׃ 97 כָּל־אַלְמָנָ֥ה וְיָת֖וֹם לֹ֥א תְעַנּֽוּן׃ 98 אִם־
עַנֵּ֥ה תְעַנֶּ֖ה אֹתֹו֑ כִּ֣י אִם־צָעֹ֤ק יִצְעַק֙ אֵלַ֔י שָׁמֹ֥עַ אֶשְׁמַ֖ע
צַעֲקָתֹֽו׃ 99 וְחָרָ֤ה אַפִּי֙ וְהָרַגְתִּ֣י אֶתְכֶ֔ם בַּחֶ֖רֶב וְהָי֥וּ נְשֵׁיכֶ֛ם
אַלְמָנ֖וֹת וּבְנֵיכֶ֥ם יְתֹמִֽים׃ 100 אִם־כֶּ֣סֶף תַּלְוֶ֗ה אֶת־עַמִּי֙
אֶת־הֶעָנִ֣י עִמָּ֔ךְ לֹֽא־תִהְיֶ֥ה ל֖וֹ כְּנֹשֶׁ֑ה לֹֽא־תָשִׂ֥ימוּ עָלָ֖יו
נֶֽשֶׁךְ׃ 101 אִם־חָבֹ֤ל תַּחְבֹּל֙ שַׂלְמַ֣ת רֵעֶ֔ךָ עַד־בֹּ֥א הַשֶּׁ֖מֶשׁ
תָּשִׁ֣יב לֽוֹ׃ 102 כִּֽי־הִ֣וא כְסֻתָּתֹ֣ו לְבַדָּ֔הּ הִ֚וא שִׂמְלָתֹ֣ו לְעֹרֹ֔ו
בַּמֶּ֥ה יִשְׁכָּ֖ב וְהָיָ֣ה כִֽי־יִצְעַק֮ אֵלַי֒ וְשָׁמַעְתִּי֙ כִּֽי־חַנ֣וּן אָנִֽי׃
103 אֱלֹהִ֣ים לֹֽא־תְקַלֵּ֔ל וְנָשִׂ֥יא בְעַמְּךָ֖ לֹ֥א תָאֹֽר׃ 104 זֹבֵ֥חַ
לָאֱלֹהִ֖ים יָחֳרָ֑ם בִּלְתִּ֥י לַיהוָ֖ה לְבַדֹּֽו׃ 105 וְגֵ֥ר לֹֽא־תוֹנֶ֖ה וְלֹ֣א
תִלְחָצֶ֑נּוּ כִּֽי־גֵרִ֤ים הֱיִיתֶם֙ בְּאֶ֣רֶץ מִצְרָ֔יִם׃ 106 כָּל־אַלְמָנָ֥ה
וְיָת֖וֹם לֹ֥א תְעַנּֽוּן׃ 107 אִם־עַנֵּ֥ה תְעַנֶּ֖ה אֹתֹו֑ כִּ֣י אִם־צָעֹ֤ק
יִצְעַק֙ אֵלַ֔י שָׁמֹ֥עַ אֶשְׁמַ֖ע צַעֲקָתֹֽו׃ 108 וְחָרָ֤ה אַפִּי֙ וְהָרַגְתִּ֣י
אֶתְכֶ֔ם בַּחֶ֖רֶב וְהָי֥וּ נְשֵׁיכֶ֛ם אַלְמָנ֖וֹת וּבְנֵיכֶ֥ם יְתֹמִֽים׃
109 אִם־כֶּ֣סֶף תַּלְוֶ֗ה אֶת־עַמִּי֙ אֶת־הֶעָנִ֣י עִמָּ֔ךְ לֹֽא־תִהְיֶ֥ה ל֖וֹ
כְּנֹשֶׁ֑ה לֹֽא־תָשִׂ֥ימוּ עָלָ֖יו נֶֽשֶׁךְ׃ 110 אִם־חָבֹ֤ל תַּחְבֹּל֙ שַׂלְמַ֣ת
רֵעֶ֔ךָ עַד־בֹּ֥א הַשֶּׁ֖מֶשׁ תָּשִׁ֣יב לֽוֹ׃ 111 כִּֽי־הִ֣וא כְסֻתָּתֹ֣ו לְבַדָּ֔הּ
הִ֚וא שִׂמְלָתֹ֣ו לְעֹרֹ֔ו בַּמֶּ֥ה יִשְׁכָּ֖ב וְהָיָ֣ה כִֽי־יִצְעַק֮ אֵלַי֒
וְשָׁמַעְתִּי֙ כִּֽי־חַנ֣וּן אָנִֽי׃ 112 אֱלֹהִ֣ים לֹֽא־תְקַלֵּ֔ל וְנָשִׂ֥יא
בְעַמְּךָ֖ לֹ֥א תָאֹֽר׃ 113 זֹבֵ֥חַ לָֽאֱלֹהִ֖ים יָחֳרָ֑ם בִּלְתִּ֥י לַיהוָ֖ה
לְבַדֹּֽו׃ 114 וְגֵ֥ר לֹֽא־תוֹנֶ֖ה וְלֹ֣א תִלְחָצֶ֑נּוּ כִּֽי־גֵרִ֤ים הֱיִיתֶם֙
בְּאֶ֣רֶץ מִצְרָ֔יִם׃ 115 כָּל־אַלְמָנָ֥ה וְיָת֖וֹם לֹ֥א תְעַנּֽוּן׃ 116 אִם־
עַנֵּ֥ה תְעַנֶּ֖ה אֹתֹו֑ כִּ֣י אִם־צָעֹ֤ק יִצְעַק֙ אֵלַ֔י שָׁמֹ֥עַ אֶשְׁמַ֖ע
צַעֲקָתֹֽו׃ 117 וְחָרָ֤ה אַפִּי֙ וְהָרַגְתִּ֣י אֶתְכֶ֔ם בַּחֶ֖רֶב וְהָי֥וּ נְשֵׁיכֶ֛ם
אַלְמָנ֖וֹת וּבְנֵיכֶ֥ם יְתֹמִֽים׃ 118 אִם־כֶּ֣סֶף תַּלְוֶ֗ה אֶת־עַמִּי֙
אֶת־הֶעָנִ֣י עִמָּ֔ךְ לֹֽא־תִהְיֶ֥ה ל֖וֹ כְּנֹשֶׁ֑ה לֹֽא־תָשִׂ֥ימוּ עָלָ֖יו
נֶֽשֶׁךְ׃ 119 אִם־חָבֹ֤ל תַּחְבֹּל֙ שַׂלְמַ֣ת רֵעֶ֔ךָ עַד־בֹּ֥א הַשֶּׁ֖מֶשׁ
תָּשִׁ֣יב לֽוֹ׃ 120 כִּֽי־הִ֣וא כְסֻתָּתֹ֣ו לְבַדָּ֔הּ הִ֚וא שִׂמְלָתֹ֣ו לְעֹרֹ֔ו
בַּמֶּ֥ה יִשְׁכָּ֖ב וְהָיָ֣ה כִֽי־יִצְעַק֮ אֵלַי֒ וְשָׁמַעְתִּי֙ כִּֽי־חַנ֣וּן אָנִֽי׃

ⲙⲁⲓ · ⲛⲁⲣⲱⲧ · ⲉⲩⲣⲉⲙⲛⲁⲩ · ⲛⲁⲩⲙⲁⲩ · ⲛⲁⲩⲙⲁⲩⲟⲩ · ⲉⲩⲣⲉⲙⲟⲩⲛⲉ · ⲁⲣⲉⲩⲣⲉⲙⲟⲩ · ⲛⲁⲩⲉⲗⲗⲟ ·
ⲉⲩⲣⲉⲙⲛⲁⲩ · ⲛⲁⲩⲙⲁⲩ · ⲛⲁⲩⲙⲁⲩⲟⲩ · ⲉⲩⲣⲉⲙⲟⲩⲛⲉ · ⲁⲣⲉⲩⲣⲉⲙⲟⲩ · ⲛⲁⲩⲉⲗⲗⲟ ·
ⲛⲁⲓⲛⲁⲩ · ⲛⲁⲓⲛ

25 ·ⲥⲁⲙⲟⲩⲏⲗ·ⲙⲡⲓⲣⲟⲫⲏⲧⲏⲥ·ⲛⲁⲥⲱⲧⲉ·ⲛⲁⲓ·ⲙ̀ⲙⲟⲥ·ⲛⲁⲩⲱ·ⲛ̀ⲧⲉⲩⲧⲉ·ⲙⲡⲉⲥⲱⲧ
·ⲛ̀ⲥⲁⲃⲏⲁ·ⲙⲡⲉⲥⲱⲧ·ⲛⲁⲩ·ⲛ̀ⲧⲉⲩⲧⲉ·ⲙⲡⲉⲥⲱⲧ

10 ·ϥϣϫ·ϫⲙⲙⲟⲩ·ⲉⲣⲁϥ·ⲛⲁⲩⲉⲃⲟⲗ·ⲙⲙⲟⲥ·ⲛⲁⲥⲁⲗⲉ·ⲛⲁϩⲣⲁⲓ·ⲉⲧⲟⲩⲁⲃ·ⲛⲓⲙ·
ⲙⲙⲁⲩ·ⲛⲓⲙ·ⲛⲓⲙ·ⲉⲧⲁϥ·ⲛⲁⲩ·ⲉⲃⲟⲗ·ϩⲓⲧⲛ·ⲧⲉ·ⲛⲓⲙ·
11 ⲛⲓⲙ·ⲉⲧⲁϥ·ⲣϫⲱ·ⲙⲙⲟⲥ·ⲛⲁⲥⲁⲗⲉ·ⲛⲁⲩ·ⲛⲓⲙ·ⲛⲓⲙ·ⲉⲧⲁϥ·ⲛⲁⲩ·ⲉⲃⲟⲗ·
ϩⲓⲧⲛ·ⲧⲉ·ⲧⲁⲩⲁⲙⲟⲩ·ⲛⲁⲩ·ⲉⲃⲟⲗ·ϩⲓⲧⲛ·ⲧⲉ·ⲧⲁⲩⲁⲙⲟⲩ·ⲛⲁⲩ·ⲉⲃⲟⲗ·
12 ⲛⲓⲙ·ⲉⲧⲁϥ·ⲣϫⲱ·ⲙⲙⲟⲥ·ⲛⲁⲥⲁⲗⲉ·ⲛⲁϩⲣⲁⲓ·ⲉⲧⲟⲩⲁⲃ·ⲛⲓⲙ·ⲉⲧⲁϥ·
ⲛⲁⲩ·ⲉⲃⲟⲗ·ϩⲓⲧⲛ·ⲧⲉ·ⲧⲁⲩⲁⲙⲟⲩ·ⲛⲁⲩ·ⲉⲃⲟⲗ·ϩⲓⲧⲛ·ⲧⲉ·ⲧⲁⲩⲁⲙⲟⲩ·
ⲛⲁⲩ·ⲉⲃⲟⲗ·ϩⲓⲧⲛ·ⲧⲉ·ⲛⲓⲙ·ⲉⲧⲁϥ·ⲣϫⲱ·ⲙⲙⲟⲥ·ⲛⲁⲥⲁⲗⲉ·ⲛⲁϩⲣⲁⲓ·
ⲉⲧⲟⲩⲁⲃ·ⲛⲓⲙ·ⲉⲧⲁϥ·ⲛⲁⲩ·ⲉⲃⲟⲗ·ϩⲓⲧⲛ·ⲧⲉ·ⲛⲓⲙ·ⲉⲧⲁϥ·ⲛⲁⲩ·ⲉⲃⲟⲗ·
ϩⲓⲧⲛ·ⲧⲉ·ⲧⲁⲩⲁⲙⲟⲩ·ⲛⲁⲩ·ⲉⲃⲟⲗ·ϩⲓⲧⲛ·ⲧⲉ·ⲧⲁⲩⲁⲙⲟⲩ·ⲛⲁⲩ·ⲉⲃⲟⲗ·
ϩⲓⲧⲛ·ⲧⲉ·ⲛⲓⲙ·ⲉⲧⲁϥ·ⲣϫⲱ·ⲙⲙⲟⲥ·ⲛⲁⲥⲁⲗⲉ·ⲛⲁϩⲣⲁⲓ·ⲉⲧⲟⲩⲁⲃ·ⲛⲓⲙ·
ⲉⲧⲁϥ·

LEXICON.

*** The Student will remember, that the words which have been previously discussed in the Grammar, are not contained in the Lexicon.

ܐ

ܐܒ a father

ܐܒܢ a stone

ܐܒܪܗܡ Abraham

ܐܕ a hand

ܐܕܡ a man

ܐܪܥ earth, land

ܐܪܨ to shine; *as a subs.*, light

ܐܪܚ way, path

ܐܪܟ to honour; *Aphel*, Chald. יְקַר

ܐܙܠ to go away, depart

ܐܚ a brother

ܐܝܟ how? Chald. אֵיךְ

ܐܠܨ a tree

ܐܡܡ day; Syr. ܝܘܡܐ

ܐܡܡܡ *same as* ܐܡܡ

ܐܟܠ to eat, devour

ܐܠ God

ܐܠܗ *same as preceding*

ܐܡ a mother

ܐܡܬ a female domestic

ܐܡܪ to say, speak

ܐܢܚ to rest, cease from; *Aphel of* ܒܢܚ

ܐܢܬ female; *also* ܐܢܫ

ܐܢܫ a man

ܐܦ face; Heb. פָּנִים

ܐܪܝܬܐ a law; *also* ܐܪܝܬܐ

ܐܪܟ to prolong

ܐܪܥ earth, land

ܐܫ fire

ܐܫ who, which

ܐܬ a wife

ܐܬܪ a place

ܒ

ܒܥܝܪ a beast of burden, cattle

ܒܝܬ a house

ܐܒܕ to weep, lament
ܡܒܕ grief, lamentation
ܒܕ a son, child
ܐܒܢ to build
ܒܪܕ flesh
ܐܒܕ to seek, enquire after
ܒܥܕ a lord, master
ܒܩܕ, ܐܒܩܕ a plain, valley
ܒܪ ; *fem.* ܐܪܬ
ܒܪܐ to create
ܒܙܠܐ iron
ܒܪܟ to bless

ܓ

ܓܘ a body; *from* ܐܓܘ
ܥܓܘ to lift over, pass over
ܙܓܘ to commit adultery
ܐܥܓ to hew, cut, circumcise
ܙܥܓ a decree, command
ܒܡܓ a valley, recess
ܙܓܡܓ a stranger
ܓܠܓܠ Galgal
ܐܓܠ to discover
ܡܓܠ generation, age; *for* ܒܡܓ
ܓܙܓ to steal
ܓܢܓ baseness, disgrace
ܒܓܢܓ *same as* ܓܢܓ

ܓܢ kind, genus; *for* ܓܙܢ. Comp. Greek γένος
ܙܓܢ winged
ܓܡܥܡܙ Gerizim

ܕ

ܒܓܕ to sacrifice
ܓܐܕ gold
ܒܒܕ to fear; *also* ܒܥܕ
ܐܒܒܕ dread, fear
ܙܒܕ to remember, to make mention of; *as a subs.*, a male
ܓܨܕ a likeness

ܐ

ܕܐ a mountain
ܐܕܐ this, that
ܐܓܐ to be
ܠܥܓܐ to add; *vide Syntax*

ܥ

ܙܓܥ less
ܒܕܡܥ presumption
ܐܒܥ to hold innocent
ܦܒܥ to call, name
ܒܙܥ to plant, sow; *as a subs.*, seed
ܐܒܙܥ seed

𐤇

𐤓𐤁𐤇 neighbour
𐤇𐤃𐤇 to rejoice
𐤋𐤓𐤇 distant, last
𐤁𐤋𐤇 a vision, sight
𐤇𐤋𐤇 to see, behold
𐤀𐤈𐤇 to sin
𐤇𐤌𐤇 to live
𐤔𐤌𐤌𐤇 life
𐤔𐤆𐤇 to know
𐤇𐤔𐤆𐤇 knowledge, wisdom
22𐤇 to pollute
𐤇22𐤇 heaven
𐤒𐤔𐤇 to desire
𐤓𐤔𐤇 an ass; *for* 𐤓𐤀𐤔𐤇
𐤒𐤄𐤇 mercy
𐤁𐤓𐤇 an axe, a sword
𐤔𐤇 a tree, shrub
𐤔𐤅𐤇 to be dark
𐤇𐤔𐤅𐤇 darkness

𐤈

𐤁𐤈 good, well
𐤓𐤕𐤈 a mountain
2𐤈2𐤈 to move away, to pervert
𐤄𐤔2𐤈 to create, make

𐤌

𐤓𐤀𐤌 to flower, bring forth; *as a subs.*, a herb
𐤇𐤔𐤌 dry earth
𐤕𐤌 a hand
𐤅𐤕𐤌 to know, discern
𐤁𐤇𐤌 to give
𐤇𐤕𐤇𐤌 the Lord
𐤅𐤔𐤕𐤇𐤌 Joshua
𐤔𐤆𐤌 a day
𐤋𐤔𐤆𐤌 to-day
𐤁𐤈𐤌 to be well
𐤇𐤔𐤌 sea; Chald. יַמָּא
𐤁𐤐𐤅𐤌 Jacob
𐤐𐤇𐤋𐤌 Isaac
𐤀𐤕𐤓𐤌𐤐𐤌 glory, greatness
𐤋𐤒𐤓𐤌 Jordan
𐤆𐤌𐤇𐤓𐤌 Jericho
𐤀𐤓𐤌 to occupy, inhabi
2𐤀𐤓𐤔𐤌 Israel
𐤁𐤀𐤌 to remain, occupy

𐤍

𐤁𐤔𐤕𐤍 a star
𐤋𐤕𐤍 to dispose, prepare; *also* 𐤋𐤁𐤍
2𐤍 all, any
2𐤕2𐤍 all, the whole
𐤅𐤔𐤔𐤍 to darken, to become dim
𐤌𐤀𐤋𐤅𐤋𐤍 Canaanite
𐤔𐤋𐤍 to collect
𐤋𐤇𐤍 silver
𐤁𐤀𐤍 to write

ב

בֵּן the heart

בָּעַר to be in a flame; *as a subs.*, a flame

בַּרְבָּר darkness, night

בַּרְבָּרָה a lamp, torch

בָּרְעֹם a bud, germ

בָּרַר to bud, flourish

בָּרָה to teach

בָּרְכָה a reptile

בָּרָא to cast forth

ג

גֵּא a hundred; Heb. מֵאָה]

גֵּאֶה a luminary

גֵּדֶל gratis, in vain

גִּבְעוֹן an altar

גִּבְעָה Moab

גָּבַהּ to fear, dread

גָּבוֹל water מֵיסוֹן]

גְּבוּל the middle; Chald.

גְּבוּלָה a plane, valley

גְּבוּלָתִי a collection

גָּבַר to fill up

גְּבֶרֶת fullness

גָּבַע to speak, say

גְּבַעַת a word; *also* גִּבְעָה; *Plural*, גְּבָעוֹת

גְּבִיעָה precepts

גְּבִיעוֹת Egypt

גִּבְעוֹת Moses

גִּבְעָה tabernacle, tent

ד

דָּגוֹן Nebo

דָּגָה a prophet; Chald. נְבִיא; *also* דָּגוֹן

דָּגֶה a luminary

דָּגָה to be light; *as a subs.*, light; *also* a river

דָּגָה a fish; *prop. name*, Nun

דָּגַל to raise, lift up; *as a subs.*, seed

דָּגַל to keep

דָּגַשׁ to sacrifice

דָּגַל to explore, try

דָּגַר to fly

דָּגַשׁ an animal

דָּגַשׁ to breathe

דָּגַן to give, bestow

ה

הָבַל to take, *or* receive

הָבַר to create, multiply

הָדַר to adore

הָדָה to bear witness

הָוָה a sign

הָזָה an eye

הָזוֹב pot-herb

הָלַךְ to mount, ascend

𐤀𐤓𐤌𐤔𐤀 a hill, beacon; *for* 𐤀𐤓𐤔𐤀
𐤔𐤔𐤀 to place, support
𐤀𐤋𐤀 to hate
𐤏𐤃𐤕𐤀 testimony

ע

𐤏𐤓𐤏 *same as* 𐤏𐤏 *or* 𐤏
𐤏𐤁𐤏 to make; *as a subs.*, a servant
𐤀𐤏𐤌𐤁𐤏 work
𐤏𐤁𐤏 to pass over
𐤏𐤓𐤏 to see, behold
𐤏𐤏𐤕 time
𐤏𐤕𐤏 a sin
𐤔𐤏𐤕𐤏 *same as* 𐤔𐤏𐤏
𐤏𐤓𐤕𐤏 another, strange
𐤏𐤒𐤁𐤏 to return
𐤏𐤕𐤏𐤌𐤏 a tree; *also* 𐤏𐤏𐤌𐤏
𐤏𐤌𐤏 an eye
𐤏𐤓𐤏𐤏 burnt offering
𐤏𐤏 to enter; *also* 𐤏
𐤀𐤏𐤏 *for* 𐤀𐤏𐤏𐤀
𐤔𐤏𐤏 age, eternity
𐤔𐤌𐤓𐤏𐤏 holocaust
𐤀𐤔𐤏 a people
𐤒𐤔𐤏 to occupy, inhabit
𐤏𐤏 a flock of sheep; *also* 𐤏𐤓𐤏
𐤁𐤀𐤏 to flourish; *adj.*, grassy
𐤀𐤀𐤌𐤁𐤏 an animal
𐤏𐤐𐤏 land
𐤏𐤁𐤒𐤏 darkness
𐤐𐤒𐤏 to depart; *also* 𐤒𐤐𐤏
𐤒𐤓𐤏 to acquire, seek

פ [*also* 𐤒𐤕𐤐

𐤒𐤐𐤕𐤁 a command, precept;
𐤔𐤕𐤁 to multiply, increase
𐤌𐤁 a word
𐤔𐤕𐤏𐤁 a sphere, an arch
𐤐𐤕𐤏𐤁 the firmament
𐤀𐤌𐤏𐤁 prodigy, wonder
𐤔𐤁 a mouth
𐤏𐤀𐤁 a graven image
𐤒𐤕𐤏𐤁 Phogor
𐤒𐤐𐤁 to visit, command
𐤀𐤒𐤐𐤁 precept
𐤌𐤒𐤁 fruit, fruitful
𐤀𐤏𐤒𐤁 Pharaoh
𐤔𐤒𐤁 to separate, divide; *also* 𐤐𐤒𐤁 & 𐤁𐤒𐤁
𐤓𐤒𐤁 Euphrates
𐤁𐤕𐤒𐤔𐤁 judgment

צ

𐤀𐤒𐤕𐤑 form, image
𐤒𐤏𐤑 side, coast
𐤒𐤁𐤑 morning; *opposed to* 𐤔𐤔𐤒

ר

ארץ a district, region
ארר to bury
קברת a sepulchre
קרב to approach, touch
as a subs., a face
קדש to justify, sanctify
קדשה a state, city; *also*
קדש and קדשה
זרעים seed
הרג to kill
קול a voice
קולות thunder (*tonitrua*)
ראשית a beginning
רעה a bird, fowl
קנא to envy, be jealous
of
רקיע firmament
רפא to approach, touch

ש

שאר head, top; *also*
שארה
שד great, mighty
שדמות greatness
שדי *same as* שד
שוה *same as* שוא
רחוק remote, distant
שוק to love
שחר strength, vigour
שאה breath, smell

שואה void; *fem.*,
שממה,
Chald. שְׁמָמָא
שרץ to creep; *as a subs.*,
a creeping thing
שכן a neighbour
שנה evening

ת

תאה desolate, mis-shapen
תג a sabbath
תגה to swear
תלה to send
תהום the firmament
תוה to cover over, to
plaster
תוך to place, put
תהומות the heavens
תוף trumpet
תוה plaster
תעה Sichem
תכן to rule
תם to finish, fill up; *as*
an adj., complete
תמה a finishing
תמים peace offerings
תמה a name
תמע to hear
תעה to serve, obey
תעלה the sun
תנה a year

ⲁⲡⲱ a step; *as a verb*, to mock, prevaricate

ϩⲁⲱ *same as* ϩⲁⲱ

ⲁ

ⲱⲍϩⲁ an abyss

ⲁⲍⲁ an ox

ⲁⲙⲫⲣⲥⲁ a crocodile

ⲁⲙⲡⲣⲁ brave, apt, strong

ϩⲁⲙⲑⲱⲁ likeness

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